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**American Board of Commissioners for Foreign Missions.**

**Ceylon.**

EXTRACTS FROM THE JOURNAL OF MR.  
POOR, AT BATTICOTTA.

[Continued from p. 143.]

*Admissions into the Mission Church—  
Pretended Miracle.*

July 21, 1831. Quarterly communion held at this station. Harriet B. Meigs and Mary Anne Poor, (the two eldest children in the mission,) ten members of the seminary, and fifteen other natives were received into the church, on a public profession of their faith in Christ. The sermon preached on the occasion was founded on the passage, "Vow and pay unto the Lord thy God." It was a season of spiritual refreshing from on high, and we were urged by new motives to devote ourselves anew to the service of our Master in the work of the mission.

27. Commenced a course of evening preaching at South Araby.

Aug. 5. Went to the principal temple at Nellore, to see a man who, it is reported, has cut off his tongue from a belief that it will be miraculously healed, and that in consequence of his doing this penance he shall be relieved from the asthma, with which he has been long afflicted. I found the man lying under a tree near the temple, covered with a white cloth, and surrounded by a large concourse of people. Under an earthen pot kept filled with water, perforated in the bottom, and placed upon stones near the man's head, lay a piece of a tongue about an inch in length. This was so swollen by the running water, that it was not easy to determine whether it was a part of a human tongue, or not, nor was I permitted to examine it. I requested that I might look into the man's mouth and satisfy myself whether his tongue had been cut or not. To this his friends wholly objected, saying it would tend to counteract the object for which the penance was done. I then told them my motives for inquiring into the case, and that I saw some reasons

for believing that they intended to impose upon the people by a pretended miracle. My remarks, I perceived, gave some offence, and occasioned a murmur of disapprobation. This is the season of the annual festival at the temple, and great multitudes are assembled.

13. From the reports given at our church meeting this evening, it appears that there is a great excitement and much boasting among the heathen, in consequence of the miracle wrought, as they fully believe, on the man mentioned above, who cut off a part of his tongue. As this affair took place at the time when great multitudes were assembled, not only from the Jaffna district, but from more distant parts of the island and from the adjacent continent, this reputed miracle will, for many years, be confidently appealed to in support of the prevailing system of idolatry. Different accounts are given of the supposed miracle. Some affirm that the tongue is grown to its natural size. Others, that though his tongue continues maimed, he has the power of speech and is cured of disease. On these subjects the great mass of the people have no fear of being misled, and those who have discernment enough to distinguish truth from falsehood, are yet quite willing that others should be deceived. Consequently the circumstances of the case will probably never be known, but by those in the immediate vicinity of the temple, who have every motive for concealment and misrepresentation.

Sept. 12. It is now well ascertained that the man mentioned under date of August 5th, and who is a native of Nellore, *did* cut off a piece of his tongue, but whether that which was exhibited to the view of the people was the piece which he cut off, is doubtful. It is my intention to visit the man that I may if possible satisfy my own mind on this point. The man speaks in a lisping manner, and is still afflicted with asthma, to the shame and mortification of those who had confident expectations of a favorable result. It would be tedious to

narrate the various pretexts by which they endeavor to account for the failure, and thus to wrap up the matter. Though a tract should now be published on the subject, it would be read by comparatively few persons, and do but little probably to counteract the false impression that has been made upon the minds of the people. Those who are inclined to exert themselves in the propagation of error, may take great encouragement from this case.

EXTRACTS FROM THE JOURNAL OF DOCT.  
SCUDDER, AT PANDITERIPO.

[Continued from p. 209.]

*Labors among Roman Catholics and Heathens—Obituary Notice of Harriet Meigs.*

July 11, 1831. On Tuesday last, I sent two persons to the east of Jaffna to distribute tracts among Roman Catholics who were about to return from a visit to Tayvaytte's\* church, situated in the jungle. This church has been erected within the last three years. The cause was as follows. A man of low caste declared, that this saint had appeared to him in a vision, and told him that, as he was suffering much in the sun, he wished him to build him a house in a place which he then pointed out. Early in the morning he went to the place and found the image of Tayvaytte there. Immediately he built a shed over him. After these circumstances were made known, it of course became a place of great repute, and splendid miracles, it is said, have been performed there. A Roman priest attended to collect the offerings on the occasion, which amounted to more than 2,000 rix dollars. Quite a number of heathens attended to make their offerings also, in hopes of obtaining favors, which probably they suppose Pulliar is unwilling to give them.

20. Last night held a meeting in a village about two miles from the station, and baptised the woman who takes care of our infant. I was desirous that the people there might witness this ordinance. A large number attended. With divine leave she will partake of the Lord's supper to-morrow.

24. To-day I forbid any one coming to my inquiry meeting excepting those who had made up their minds to unite with the church after three months. About twenty attended. Two or three of them perhaps ought to be considered candidates.

Within a few weeks, no less than five cars have been drawn at heathen temples near me. Tracts have been distributed at each of them at the time. This morning it was with some difficulty they succeeded in getting a sufficient number of persons to perform the ceremonies. The great adversary of souls tries much to build up his kingdom at such times by bringing many

people together. We find it a good time to destroy it by distributing tracts.

At one of these temples there has been no drawing of the car for several years, and the occasion of having it drawn this year was a dream of an old woman. It was as follows: One night a person, having an elephant's trunk like Pulliar's, appeared to her, and angrily asked her if it were proper to leave off the ceremonies which ought to be performed there. He, moreover, told her, that if there were not a reformation, terrible would be the consequences. The next morning she went to Changany, and made known her vision. Of course, the people believed all she said, and made haste to render to Pulliar his dues.

Aug. 6. Went with Mr. Spaulding to Condasuammy's temple, in Tillipally, to distribute tracts. Immense multitudes were present. Condasuammy is one of the sons of Siva. He married two wives. When his car is drawn it is followed by another containing them. With the aid of several native assistants, we distributed about 1,500 tracts. I received a bruise on my cheek and collar-bone from some stones or hard clods of earth which were enclosed in a tract and thrown at me. We frequently find at such places a few evil disposed people.

15. The ceremonies at three of the churches dedicated to the Virgin Mary—Kaits, Jaffna, and Panditeripo—finished to-day. Three members of the church went to Kaits, two to Jaffna, and three attended here. They distributed six or seven hundred tracts. The Catholic priest in Panditeripo has been punishing the people with great severity, and much opposition has been manifested to his measures.

24. Yesterday the remains of the amiable and universally beloved Harriet, daughter of Mr. Meigs, were committed to the dust. About ten months ago she began in earnest to seek the salvation of her soul, dedicated herself, as she trusted, to the Savior, has glorified him on earth, and is now, as we have every reason to believe, with him in heaven. From the time I was called, I did not leave her until she died.

26. Went to Batticotta and preached a funeral sermon occasioned by the death of our dear departed young friend, from John xvii. 19, "Father I will that they whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me." I went into the little room where she used to retire for prayer, and transcribed the following, which she had scratched on the wall. "This is my little bethel."

In darkest shades if he appear,  
My dawning is begun;  
He is my soul's sweet morning star,  
And he my rising sun.

30. Several of my native helpers went to a temple dedicated to Vishnu, to distri-

\*Tayvaytte is probably the Tamul name for Xavier.

bute tracts. There are but few temples, as far as I am informed, of this description in the district of Jaffna. Many, I suppose, feel an objection to worshipping him from the fact that he had not power to resist the curse of Paruvathe, Siva's wife. The history of this is as follows. Once Siva and Paruvathe were playing at cards, and Vishnu was appointed to determine who could play best. Paruvathe, it appears, won the game. When Siva perceived this, he beckoned to Vishnu to declare in his favor. He did so. Immediately Paruvathe cursed him, and he became changed into a snake.

Sept. 5. Held the monthly concert of prayer with the natives. The recent tract, pointing out the similarity between the ceremonies of the Romish and heathen religions, seems calculated to do much good. It has induced some to ask, Has our religion come from the Tamul religion, or the Tamul religion from ours?

9. To-day several Roman Catholic priests attended the church in the town of Jaffna to pray for the soul of one *Lopez*, a Roman Catholic priest, who died there about 200 years ago. His mouldered body has been eaten up by Catholics if we are to judge from the quantity of earth taken from the place where he was buried. It is eaten as a preventive to disease. A man once showed me some of this reputedly sacred dust, and probably eat it to keep off the *cholera*, which was then raging. It however did him no good, for he was a corpse the next morning. Two of my native helpers went near the temple to distribute tracts.

14. Wrote about twenty-five short notes to the boys in the seminary, on their soul's concerns.

### Syria.

EXTRACTS FROM MR. WHITING'S COMMUNICATIONS.

#### *Civil Oppressions and Disturbances.*

AFTER mentioning the dreadful prevalence of the cholera at Alexandria in Egypt, and the effect it had upon business at Beyroot, Mr. Whiting, under date of September 26 and 27, 1831, remarks upon evils of another kind, to which the different parts of the Turkish empire have long been subjected.

Men of business in Beyroot are at present more afraid of the pasha, and are suffering more from his oppressive and cruel exactions, than from fear of the cholera, or plague, or any thing else. His demands for money of late have been frequent and enormous. Most of the men of property in this place have either fled and concealed themselves in the mountains, or been thrown into prison, to compel them to give up their money. These things are exceedingly discouraging to all enterprise and industry among the people; and they present a

serious obstacle to our efforts to do good to their souls. The Spirit of the people is so broken by the rapacity and oppression of their rulers, that they seem to have no heart to attend to the things of another world, or to think of any thing but their troubles. One would suppose that trouble, and disappointment, and poverty here should rather dispose them to seek a rest and refuge in heaven, and to listen to the good news which the gospel brings to the poor. In some instances perhaps this is the case. But with the great majority in this country, we fear the effect is directly the reverse. So far as we can learn, the terrible judgment with which God is visiting these regions of the earth, have not brought a single sinner to repentance! O how desirable that that almighty Spirit, whose influence is awakening such multitudes in our favored country, should put forth his energies in these lands.

The sufferings and supposed death of Asaad Shidiak, though they may have produced a salutary conviction on some minds of the truth for which he suffered, seem on the whole to have done much to suppress the spirit of inquiry that was beginning to show itself in the mountains. And can this be wondered at? Who, with such a fearful beacon before him, will dare to think for himself, or to express his opinion upon religion, unless he be thoroughly convinced of the truth, and deeply impressed with the infinite importance of the subject? It is almost needless to say that few, very few, in this country are so impressed. I said his *supposed* death—for, notwithstanding all the private reports we have heard to the contrary, it seems to be generally believed that he is dead, and that he died in prison. And every body knows that the *only* crime he was *accused* of was, *daring to read and reason upon the gospel, and to enforce its truths, as far as he was able, upon the attention and consciences of the people, endeavoring at the same time to obey it himself!*

A more particular account of the political disturbances at Damascus, described in the following paragraphs, was given at p. 149 of the number for May, so far as they concerned the pasha of that city.

Since my last was written, we have had the pleasure of welcoming two of our friends from Damascus, (Messrs. Nicolayson and Farman,) concerning whom we have felt no little anxiety, after learning that they had ventured near that now disturbed and rebellious city. They went thither from Safet, without knowing the danger into which they were throwing themselves. On entering the city they found it in a state of insurrection and anarchy—the Pasha (who has but lately arrived from the capital) shut up in the castle in the centre of the town, with one or two thousand men, and besieged by the infuriated populace. Passing along the street, they were directly ascer-

tained to be Englishmen, upon which a crowd gathered around them, insulted and threatened them, pulled off their turbans, and seemed intent upon taking their lives on the spot. Providentially a young Turk of distinction was near, and through his influence they were rescued from the mob, and taken first to his own house, and then to the house of his father, an Aga, and one of the leading men in the present insurrection. This man treated them kindly, and sent them with a guard to the Latin convent, where they remained one night; and the next day the same Aga sent a guard of twenty soldiers to conduct them to a village five hours from Damascus, on their way towards Beyroot. For all this apparent kindness and politeness, however, they were obliged to pay liberally. In fact had they not had considerable money, it is certainly probable they would have lost their lives. Their visit to Damascus cost them near one hundred dollars. They were there only two days.

The state of things in Damascus is lamentable. There is no order, no government, no head, but every man is his own master. The populace are extremely exasperated against the new pasha, and against the grand seignor; and most of all, perhaps, against the expected English consul, Mr. Farrer. In fact it is the expected establishment of the consul in their city, and the determination of the sultan to introduce and sustain him there, cost what it will, and to enforce his "Nezzaam Jedeed," or new system in Damascus, as well as in other parts of his empire, that has been one principal cause of this rebellion. It now appears probable that the Damascenes will be forced to yield; for the Emir bechir is ordered to march with a powerful force against them, and he is to be joined, it is said, by the Kehya bey, with several thousand troops from the pasha of Acre. We wait, with much interest, for the result of this civil war; more especially because all these movements may have, and doubtless will have, an important bearing upon the enterprise in which we are engaged. We hope that increased liberty will be enjoyed by Europeans and Americans in the Turkish empire, and greater facilities and security afforded for the prosecution of evangelical labors in all these countries. Damascus will in all probability soon be an eligible and most important missionary station. May the Lord of the harvest prepare the proper laborers to go into that interesting field.

#### *English Missionaries.*

Our friend and fellow laborer, Mr. Nicolayson, is now at Sidon. He has recently visited Jerusalem, and brought away what books and papers remained there, belonging to Messrs. Fisk and Parsons, and settled the account which the Greek bishops had against our missionaries.

Mr. Bartholomew, Wesleyan missionary at Alexandria, is now with us. He is very desirous to take with him, on his return, Tannoos El Hadded as a schoolmaster. We have reluctantly consented to part with him, although he is the best teacher we can employ in our school in Beyroot. Since he took charge of it, the number of scholars has increased and is increasing. But as Mr. B. has a much larger school than we have, and cannot procure in Egypt a teacher in whom he can place any confidence, and is willing to pay Tannoos twice as much as we can afford to give him, (a help which in his poverty he greatly needs,) we have thought we ought to consent to the proposal. We hope Tannoos will be useful there.

Mr. Nicolayson, and his colleague, Mr. Farman, speak encouragingly of the opportunities they find in the region of Safet, to converse and distribute the scriptures among the people; not so much, however, among the Jews, as among the Christians. The latter they found, in general, very ready to hear and converse with them, and some appeared serious.

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#### Constantinople.

EXTRACTS FROM THE JOURNAL OF MR. GOODELL.

[Continued from p. 217.]

*Buyuk-Dere, Oct. 9, 1831.* Paniotes, whom I have employed as a teacher in the Lancasterian school at Yeni Keni, called in the course of the day; and with him I read the scriptures and spoke of "the things pertaining to the kingdom of God." He appears much more like a spiritually-minded man, than any other person I have met with here; and religious conversation with him is always pleasant, because always serious. May much good result from our intercourse! May I be the means of saving benefit to him, and through him to many others! And, if I do all with godly sincerity, I "shall rejoice in the day of Christ, that I have not run in vain, neither labored in vain."

#### *Turkish Improvement.*

*Oct. 10.* A weekly government gazette in the Turkish language is now published in the capital, and a similar one in French is to be commenced immediately, the services of Mr. Blagne, late editor of the "Courier de Smirne," being engaged for the purpose. A few weeks since a treatise on the history, nature, symptoms, progress, treatment, &c. of the cholera morbus, was printed in Turkish, by order of the sultan, and a copy sent to the principal man of every district within the city, and of every village without. These things are interesting, more as an index of the revolution that



is taking place in public opinion, and of the great advance, that has already been made in introducing improvements, and the customs of other nations, than for any intrinsic merit which those publications contain. The change in dress, too, which is now adopted in every department of government, though otherwise a circumstance of small moment, is on this account, important, every such change being an encroachment on territory (once considered sacred) of old habits, and increasing the facility of further advance.

*Intercourse with Greeks, and Schools for Greek Youths.*

Oct. 11. Went to the Greek church in this village, and carried some books for a small Greek school connected with it. The priests, monks, and some of the neighbors gathered round, and asked me many questions about the New World, the distance and direction from Constantinople, the extent, language, religion, &c. Ascertaining that we, for the most part, professed the Christian religion, the priests were anxious to know whether we were followers of Luther, of Calvin, of the pope, of the English church, or what. They were informed, that in the United States there was a toleration of all religions, and the most perfect liberty of conscience, and that therefore the Christian religion was professed under almost every form. Their inquiry then was, to what sect I belonged. I told them, that I called "no man master on earth;" that I followed no one but the Bible; that I inquired not what Luther, or Calvin, or any other uninspired man believed, what the dogmas of this or that church were, or what any council had decreed, but simply what those who "spoke as they were moved by the Holy Ghost" had taught; and that I had never in my whole life taken pains to compare my faith with that of any one, in order to ascertain whose it resembled most, but that I compared it only with the doctrines of Christ and his apostles. "But what," said they, "do you believe about the virgin?" "Every thing," I replied, "which God has seen fit to tell us about her."

When, in answer to their inquiries, I informed them of the government and extent of the United States, of the present population, and what the population will be two hundred years hence, should it continue to increase till that time in the same ratio, as it has increased for the last fifty, they literally opened the mouth and gaped upon me with astonishment.

12. After visiting the Greek school in this village yesterday, I took a boat and went to Yeni Keni to see about establishing a Lancasterian school there for girls; a proposition having been made to me on the subject several days since by Iplhtchy Constantine, through his son, Mr. Ionides. I found at home only the females of the family, who received me with much ap-

parent cordiality. C. I., though commencing the world with nothing, has the reputation of being now immensely rich—holds in his hands the church property of the three parishes of the village—gives his children, at least his boys, a good education—and lives in princely style.

As L. had left me early in the morning to return to Galata, I was surprised to see him entering my chamber again in the evening. He informed me, that the Greeks here had detained him all day in the village, pressing him to have a Lancasterian school opened among them—begging a thousand pardons for their previous indifference, and the disappointment they had formerly occasioned me in not fulfilling their promise to do something themselves—and pleading as an excuse, the smallness of their population, and the great poverty of most of them. Seventeen of the principal inhabitants had now signed a paper, obligating themselves to provide a room, and give a thousand piastres a year for the object. The school will cost besides, and in addition also to the seats and other furniture, a little more than 200 piastres a month; and in a note to Doct. D. K., informing him of our prospects here, I suggested, whether Mr. E., or some other gentleman on board the United States, would not consider it a favor to contribute a part or the whole of the sum necessary for its annual support.

As we have now no properly qualified teacher, whom we can well spare to take charge of the school in this place, I sent word to P. and requested him to leave Yeni Keni without delay, and establish himself here.

*Intercourse with Americans.*

Oct. 14. Doct. D. K. came up, and brought word that arrangements had been made for me to preach on board the United States next Sabbath. He was also, he said, authorised to say to me, that Mr. E. would give a hundred dollars a year towards the support of our schools in this quarter.

16. Went down according to previous arrangement, and preached on board the frigate United States. A few Greeks and Turks coming on board, were told of the service, and chose to remain. Some of the latter were the attendants of the grand seignor, and remained through only about half the service. The subject of the sermon was, the centurion, his kindness to his sick servant, his benevolence and usefulness in a foreign country, &c. Mr. E. returned with me to Buyuk-Dere, and talked much about the best way of doing good in these countries, and of his readiness to afford assistance, even to defray a great part of the expense of building me a house, chapel, and school-room, were such an establishment considered desirable. He was himself much in favor of something of the kind, but I was apprehensive of being brought in

that way into unnecessary and too prominent notice; and in the opinions I expressed on the subject he subsequently coincided fully.

19. Accepted of the kind and pressing invitation of the American charge d'affaires, commodore Porter, to spend the winter with him, and removed this day to his house. He has assigned us four rooms in it, two of which he has entirely fitted up for us at his own expense. All the return we have it in our power to make him for this kindness is, to pray that we may be to him what the ark was to Obadedom, a blessing to his house. May He, who made Joseph useful in Egypt, Nehemiah in the court of Persia, and Daniel "in Shushan the palace," make us useful in our present residence; and "in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, may we have our conversation in the world!"

#### Greek Schools.

P. came and informed me, that L. had just sent for him to hasten to Constantinople, and assist in perfecting thirty or forty boys in the Lancasterian system, and in translating into the Turkish language certain parts of it, in order that the Seraskiar pasha might understand something of its nature. We heard two or three weeks since, that the Reis Effendi had sent to the Greek patriarch to make inquiry about these schools; but we paid little attention to it at the time, supposing that (if it were not altogether a false report) he simply wished to ascertain whether there were any advantages in the system, of which the Turkish children could avail themselves. But the order from the seraskiar pasha to the patriarch is now peremptory, and of a nature to excite apprehension; and as the patriarch is almost as ignorant of the subject as the seraskiar himself, he has referred him entirely to L. for information. He has, however, given a large room in which the boys may practice upon their lessons, for this occasion; the boys being taken, some of them from the school in Constantinople, and some of them from a school at one of the Prince's Islands. P. was much agitated and alarmed about the result, both as to himself, (he being the only teacher concerned who has not some kind of foreign protection,) and as to the schools; and begged me to pray for him and for the cause. I assured him that I would, and endeavored to encourage him by repeating such texts as these, "Fear not;" "be of good courage;" "wait on the Lord." I also suggested to him to seek a favorable opportunity of mentioning to the seraskiar, or some of his attendants, that, if they wished for such schools among themselves, I would as readily provide globes, maps, &c. for them, as for the Christian sects. May the Lord give us all needful wisdom, and "grant us mercy in the sight of this man."

23. Received a visit from I. C. and his whole intelligent and pleasant family. Our conversation was principally about schools. He was very anxious I should unite with him in supporting two large Lancasterian schools at Yeni Keni, one for boys, and the other for girls; and finally, after much friendly talk on both sides, he said, he on his part, would give five thousand piastres a year, and then leave it altogether with me to do, and give, and manage according to my pleasure.

The influence which this man's wealth and family give him, is very considerable, and would be to me very important; but I have, I must confess, many fears, that I should in the end find I was involved in too much expense, and had too many restraints imposed upon me, to render me satisfied with the undertaking. Be it so, that in the present instance I am doing great injustice to the party concerned, yet all my former experience has impressed me deeply with the necessity of proceeding with much caution.

24. Read and conversed with the two papal Armenian youth, as indeed I do with one or both of them almost every evening. The portion of scripture, which came in course, was part of the 26th chapter of Matthew, which gave me an opportunity of explaining the nature both of the passover, and of the Lord's supper. The design of both, I remarked, was similar, and it was very remarkable, that the language used in respect to both was similar. Thus in the one case it is said, "Prepare the passover,"—"kill the passover"—"eat the passover," &c. But the passover was the *passing over* of the houses of the children of Israel, when the first-born of Egypt were destroyed, and was not, therefore, a thing which could be either *killed*, or *eaten*, or on which any such sort of things could be predicated. The disciples did not and could not eat this *passing over of houses*; they only *prepared, killed and ate the lamb, which commemorated this event*. In the other case, it is said, "Take, eat, this is my body." But the disciples neither *took* his body, nor *ate* it; they only *took and ate the bread which represented it*. The language in neither case is literal, but in both is figurative, and in both is easily understood, and in both is to be understood in the same way.

27. Left the house this morning to go to Constantinople, but meeting with L. on the quay, the necessity of going was prevented. He says, that the first report which went to the seraskiar pasha about the schools, was very unfavorable, being made by enemies, and calculated to raise a suspicion of their being, in part at least, of a military character, introduced from the Morea to prepare the young Greeks of Constantinople for a revolution. No wonder that P. trembled for his own safety, since, under such suspicions, no account is made in Turkey of cutting off heads with-

out trial, and without ceremony. L. thinks that, from the course things have taken, and the information already given, there is now little danger as to the ultimate result. May our prayers unto Him, who has the hearts of kings and princes in his hand, be frequent and fervent. And may much good result from the publicity which, contrary to our wishes, is thus early and providentially given to this department of our operations.

L. says, that the patriarch appears very friendly to him before his face, but complains to others that he is making protestants of all the children. There is, also, he informs me, very strict inquiry at present among the more bigotted Greeks about the Malta publications, and a very rigid examination as to what doctrines they contain.

28. The elder of the papal Armenian youth present this evening. We have now finished reading and expounding the gospel of Matthew in course; and he has assented to every thing, disputed nothing, and has perhaps not been deeply affected by any thing. He told me that his father, recently overhearing him and his brother read in the Armeno-Turkish Testament, was pleased with it; and though he has heretofore opposed them, declared his resolution of now reading it himself.

On the 30th, L. waited again on the seraskiar pasha. The officer told him that the exhibition of the children in his palace must be postponed, but that he might establish as many schools among the children as he pleased, and perhaps he (the seraskiar) would take an opportunity to visit some of them in person.

The impression which the interview left upon the mind of L. was this, that some of the ulemas (belonging to the Turkish priesthood) were opposed to the introduction of this innovation among the children of the faithful, while the seraskiar and some others were much in favor of it. At any rate, his unqualified assent to their establishment among the Christian sects, is evidence that he has no further fears of any thing of a revolutionary tendency being at the bottom of them. Thus, has this affair, which might have led, and which we justly feared might lead, to something unpleasant, been, through the interposition of Providence, brought to a happy termination. It has evidently been overruled for good. The designs of the enemy have been frustrated, the hearts of the timorous have been strengthened, and let all the praise be given to Him to whom it justly belongs.

Nov. 1. Went down to Galata and Constantinople. Called on board the frigate United States, and with Doct. D. K. visited the Lancasterian school in the latter place, and were pleased with its order and regularity, and with the apparent progress of the scholars. In a chamber of the same building is a school for ancient Greek,

which we were invited up to see, and found some of the boys reading Xenophon, as well as other ancient Greek authors.

#### *A Turkish Wedding.*

Nov. 3. A Turkish wedding. The bridegroom was the son of one of the principal Turks in this village, and the bride belonged to the village next above us. About noon, I went in company with my friends, the Rev. Dr. W. and Doct. D. K., to the house of the bridegroom. The father saw us enter, and, hastening in after us, received us politely in their way, treating us with pipes, coffee, and sweetmeats. He invited us to come in the evening, and accompany the party to the mosque to hear their prayers and chants, and then return with them to partake of the feast, which was preparing at the bridegroom's house. The room where we were received, was half filled with sofas, cushions, handkerchiefs, and various kinds of clothing and finery, which were all tastefully arranged for show, and which the bride had herself made and sent beforehand—the money to purchase the materials, as well as the jewels and ornaments on her own person, having been (we understood) previously furnished by the bridegroom. In a room adjoining, was a display of all the cooking and kitchen utensils; but whether furnished by the one or the other party, or by both conjointly, I know not. The bridegroom we judged to be about eighteen years of age. He was standing undistinguished among the attendants and some of his young friends, and neither took coffee with us, nor was introduced to us, nor did he appear to have any part to act on the occasion; and we knew him only after we had made inquiry, and he had been pointed out to us by his father. He blushed as he advanced a little to return our salutations, and immediately retreated.

Preparations were then making to go after the bride, for which purpose all the arabas in the village had been engaged; and soon after we returned home, the procession passed by. The father and his friends led the way on horseback; the musicians followed on foot, playing on instruments of rude construction; then came the arabas, drawn by oxen or buffaloes, and filled with those who conceal alike their beauties and their deformities beneath the yashmack and wear the privileged slipper—being the friends and relatives, though (I was surprised to hear) *not the mother and sisters* of the bridegroom. A little brother of his, about ten years of age, was dressed very splendidly, and rode on a donkey. *But the bridegroom was not of the party.*

After about an hour, the procession returned in the same order as before, except that the forward araba contained the bride, and by its curtains, closely drawn before and behind and on each side, completely concealed her whole person; and thus left

the numerous spectators, who were at the doors and windows of every house, to the power of their imagination to form an idea of the nymph for themselves. The musicians, also, now *sung* as well as played; and the father and others on horseback, as if unable to contain their joy, were dashing forwards at full speed, checking suddenly and turning back, and occasionally making show of playing at the *dye reed*. But neither the mother nor the sisters of the bride were of the party.

Towards evening we went again to the house of the bridegroom with Mrs. G. and Miss W. As the Turkish women had now come in their turn to see the display and offer their congratulations, we were of course excluded; but the ladies were admitted, and treated with sweetmeats. The bride was seated in a corner of a sofa with bits of gold leaf stuck on her cheeks, and did not presume to speak, or scarcely to open her eyes, she being to be *seen*, and not heard. The bridegroom was not there. The musicians had marched him off to the bath, and were now drumming him through different parts of the village, accompanying the music with a song, which, as the Turkish word for *bridegroom* occurred frequently in it, was evidently suited to the occasion. But very few persons, and those of the lower classes, joined in this procession; the whole was without much order; the music both vocal and instrumental was of the rudest kind; the young man blushed whenever we caught his eye; and if we rightly interpreted his feelings from his looks, he would have preferred to be somewhere else. It is said, that after three days, the mother, sisters, and other female relatives of the bride will come in due ceremony to visit her; but the *bridegroom*, it is presumed, will not be present.

#### Various Notices.

Nov. 6. At our morning service in English, expounded that part of the second chapter of Matthew, which contains an account of the visit of the wise men to Jerusalem to find and worship the infant Jesus. Afterwards P. came, and I expounded the same to him in Turkish. This man has evidently profited by his intercourse with former missionaries, who have visited Constantinople; especially Mr. Hartley, many of whose remarks in conversation, and of whose expressions in prayer, he still remembers, and repeats. He is desirous of our having a regular Greek or Turkish service on the Sabbath, in the protestant way, and of becoming himself a member of such church. So far, at least, as his *opinions* are concerned, he appears to be under the influence of the New Testament; and what is still better, he exhibits evidence of not being altogether without feelings corresponding in some measure to such a belief. I love to talk with him, as he has so many questions to ask about the new heart, and

conversion from sin to holiness; and withal appears modest, humble, teachable and inclined to spirituality. We conversed to-day on the revival of pure religion, and on the influence of the Holy Spirit, as existing in America, and as greatly needed in this country. He says—what, so far as my observation extends, I have no doubt is strictly true—that but very few if any of his acquaintances appear to have any solemn thoughts about the salvation of the soul, or any care about the truth.

11. Rode with commodore Porter to Belgrade—the paradise of lady Montague—to see the ancient *Bents*—the mighty works of former emperors and sultans for collecting water, and conveying it in aqueducts a distance of ten or twelve miles; to supply, as it still continues to do, the immense population of Constantinople.

After returning home, was visited by one of the Greek communion, who is in deacon's orders. He wished for a Greek Testament and spelling-book, and spoke highly of the Lancasterian school which P. has now commenced in the village. A year ago he made a pilgrimage to Jerusalem, and said that he brought away with him a piece of the very cross, on which the Savior was crucified. I told him the story of a certain saint, whose teeth being preserved as relics in the churches, had become so numerous that, when collected together by order of the king, they filled several hog-heads. He laughed very heartily, and said that he did not himself place much reliance on such legends, but that the principal places in Palestine celebrated by events and miracles connected with the history of Christ, and the mountains, rocks, &c. in and round about Jerusalem of course remained the same, as they were in the time of our Lord's abode on earth. How few in this land remember that we must, "neither in this mountain, nor yet at Jerusalem, worship the Father;" that God is a *spirit*, and they that worship him, must worship him in spirit and in truth!"

13. Went yesterday to Galata, and afterwards in company with Mr. E. visited the school in Constantinople. From thence I went to the house of L., to whom (with devout thankfulness be it recorded) the Greek patriarch has recently given a written instrument under his own hand and seal, constituting him sole director of all the Lancasterian schools, which have been or may be established among his sect. On the way, both going and returning, our boat passed close by the body of a dead man, naked and headless, which was floating in the Golden Horn opposite to the Fanar, within a few feet of the shore, and sometimes touching and even lodging against the door steps of some of the houses, that were built on and over the water's edge. Men, women, and children were constantly passing and repassing without apparently making any remarks, or taking any particu-



lar notice. There is a callousness of feeling in all these countries, which can hardly be conceived in America.

17. Have read as usual with P. and the papal Armenian youth. They told me that the modern Armenian Testament, printed several years ago at Paris, is now a prohibited book with the papal Armenians. I knew before, that all our *Armeno-Turkish* publications, including the Testament, had been prohibited from being read by this sect; but this is the first information I have received, that the *modern Armenian* was placed by the prelates of this church on the list of proscribed books. I hope the report may prove to be unfounded, as the members of this church, now recognised by the porte, and increasing in number and respectability, will henceforth be permitted to read the word of God only in ancient Armenian—a language understood by none but the learned. Every day's experience in this wicked world brings evidence, that the generality of men "love darkness rather than light because their deeds are evil."

18. L. came to-day with Boghos, the Armenian schoolmaster, whom I have long been wishing to see. On account of ill health he gave up the large school he had at Brusa, and came to Constantinople several weeks since, and though convalescent, he still appears very feeble. He is anxious I should open a Lancasterian school among the Armenians, and is ready to assist, and to take the charge of one, as soon as he shall have learned the system, and recovered his health; but he says, what I fear is too true, that his nation are not yet half awake to the subject. I related to him, for his encouragement, the substance of a conversation I had with the former Armenian patriarch previous to his resignation on the subject of these schools; and told him I would take an opportunity of calling soon on his successor in office, who, it was presumed, would be equally favorable.

20. Went to Galata yesterday in company with the Rev. Mr. Nicolayson, and Messrs. Farman and West, who arrived on the 18th instant from Syria. Spent the night on board the United States, and this morning preached on board the American brig Messenger. The crews of two English vessels, and of the United States, and several of the English merchants in Galata were present, and I addressed them on the parable of the prodigal son. May every wanderer from happiness and God be convinced of his wretchedness, and come at once to the resolution "I will arise and go to my Father."

24. Called to see the Lancasterian school, which P. has opened in this village. It now consists of forty boys, who all seem pleased and happy. One advantage among others of the schools is, *the demand they create for the New Testament and for tracts*. More of both of these have

been called for in this village, since the school commenced, than were probably put in circulation here the whole year before.

### Sandwich Islands.

EXTRACTS FROM A JOINT LETTER OF MISSIONARIES ON THE ISLAND OF MAUI, DATED NOV. 2, 1831.

THE names of Messrs. Richards, Andrews, Tinker, and Shepard are annexed to the letter from which these extracts are made.

In January last, Mr. and Mrs. Green removed from this place, and took up their permanent residence at Hilo.

On Saturday, October 29th, Mr. Shepard and family arrived from Howolulu. He has come with the design of spending the winter at Lahaina. Mr. and Mrs. Tinker removed from Oahu to this place in October.

*Danger of Mistake at home, with regard to the actual progress of improvement at the Islands.*

The remarks made at p. 220, of the last number, are applicable to the following paragraphs.

The general progress and increasing influence of religious principles, we think, have been very visible during the year.

Since we last wrote you, there have been added to the church at this station 63 persons, making the whole number received 149.

The improvement of the people in Christian knowledge is very perceptible. But on this subject we hardly know what to write. It is now six years since we began to write you that the people were becoming moral, that they were studying the Bible, that they were adopting its principles, that they were improving in their general character; indeed, that they were becoming truly pious. These accounts we have continued from time to time. We have written very little of an opposite character.

From these communications we have no fears but the Committee have pretty correct ideas of the true state of things at the islands. But by our private letters, and by various publications which fall into our hands, we perceive that the American public are forming ideas in some respects very erroneous.

We have indeed the fullest confidence in the real piety of many of the people; we see them improving in knowledge, and in their external appearance; and the vast change for the better in their morals is in reality almost beyond the conception of those who have not seen it. Yet, should we draw a true picture of Sandwich island society, as it now exists, in its present improved state, it would call forth the sneers of the misanthropic, it would dis-

courage the faint-hearted, and would pain the heart of every Christian who did not retain a vivid impression of the former blacker picture.

Were you to visit us, as you landed on the beach you might probably be thronged by a multitude of impertinent natives, friendly to be sure, but most of them with no clothes, except the *malo* and *kihei*, that is, a strip of cloth about the loins, and another thrown carelessly over the shoulders.

Were you to walk about the village, you would soon see evidence that a large proportion of the people spend their time in almost perfect idleness; the consequence of which is, that they have what you would consider a very scanty supply of food, and never a stock laid up for time of need. They are but poorly supplied with native *kapa*; their houses are small and filthy, having but one apartment for all the members of the family, and often but an imperfect shelter from the rains. Yet still you would hear them imploring the blessing of heaven, and returning thanks, too, even at their most scanty meals, and you would rarely find a family that neglects the evening and morning prayer.

Were you to visit the house of worship, you might sit with 140 at the communion table, and might see 3,000 attentive hearers, and hear singing which would not disgrace respectable societies in America; but were you to follow the people from the house of prayer, you would see abundant evidence, that very few have any considerable sense of the solemnity of the Sabbath; and their boisterous voices and light countenances, if not a broad laugh, would soon convince you that they are little affected by the truths which they hear.

Were you to go with the people to the house of mourning, and even to the grave of their dearest friends, though you might see evidence of personal attachment, you would at the same time see abundant evidence that they have little idea of what it is to die. Their light countenances, if not their trivial talk, would tell in the most expressive manner, that the body of the people have not learned to follow the soul to eternity, and even the most serious and reflecting often astonish us by their lightness on these solemn occasions. Scarcely ever have we seen anything in the trait of heathen character, which throws such a chill upon our feelings, as their levity on the subject of death.

Were you to have intercourse and do business with the people, you would be exceedingly grieved to perceive, that they make no account of time. That time is valuable, is one of the hardest lessons for a heathen to learn.

We might go on for a length of time, mentioning things which would meet your eye, and grieve your heart, and were there not in some respects an animating counter-

part, we should ourselves be discouraged and sit down in despair.

We feel it necessary to allude to these unpleasant things, lest confining ourselves in our accounts to one side of the subject, we should convey wrong ideas of the real state of the people.

Though our minds and feelings may, by long experience, have become in some degree callous to the enormities of heathenism, yet, on the whole, we are more and more convinced of its degrading, as well as polluting influence; and the progress which the people have as yet made, shows still more clearly the monstrous difference between their former standing, and that of Christian refinement.

Though we say this, yet we speak with confidence when we say there is a regular and constant improvement in the people. It has been very visible during the last year. There has been no special change, and nothing particularly new.

Our religious meetings have been continued as they were when we last wrote.

#### *Importance of Wailuku as a Missionary Station.*

We ought to speak particularly of our branch-station at Wailuku.

During the past year there has been preaching there eighteen Sabbaths. According to our plan there should be preaching half the time. Various obstacles, however, have hitherto, and will doubtless continue to interrupt that regular system which we wish to pursue. Sometimes the weather prevents us; sometimes the people are away on business for the chiefs; and sometimes we are called by other duties to other places. The longer we continue our labors at Wailuku, the more our interest in the place increases. It is of greater importance as a missionary station than the one at Lahaina, except that from Lahaina we can have easier intercourse with the other islands, and thus exert a greater general influence than at Wailuku. But our local influence would be far greater at the latter place. The same amount of missionary labor, produces much greater effects there than at Lahaina; and in case it were occupied as a permanent missionary station, the princess and probably other chiefs would immediately take up their residence there.

Had we not already laid out expense in buildings at Lahaina, it is questionable whether Wailuku would not be the place for the permanent missionary station of this island. The easy access to the eastern peninsula of this island, would nearly balance the advantage which Lahaina enjoys for intercourse with the neighboring islands.

The congregations there on the Sabbath have much increased. The common number which regularly attends meeting there is 3,700, and often more.

We have already taken steps for the organization of a church there. Eight persons from that place are now members of the church in Lahaina. On the 15th of October last, the sacrament of the Lord's supper was administered there, and 22 were propounded as candidates to be united with a new church, which will probably be organized in January. The church will therefore consist of 30 members at its first establishment.

Auwae, the head man, is now collecting materials for a good stone and lime meeting-house. The stones are already hewn, the lime is burnt, and the timber for the roof is on the ground, and he will commence the building in a few weeks. The people often ask with weeping eyes, "Who is to preach in it?" This is a question which we cannot answer.

Mr. Andrews is appointed, by the mission, to the exclusive business of teaching the high school, on the hill back of Lahaina. He, therefore, is no longer able to assist in supporting that station. Those who are acquainted with the laborious duties of the station at Lahaina, do not think that one man can possibly perform them, and at the same time make frequent visits to Wailuku. Mr. Richards, however, will continue the present system for a season, in the hope that Providence will eventually provide other aid.

In addition to the labors which we have bestowed on Wailuku, we have preached at other places nearer by, where congregations of from 1,500 to 2,500 are usually collected.

#### State of the Schools.

The schools remain in the same general state as when we last wrote you. They remain just about the same as to numbers, and there has been no material alteration in the manner of conducting them.

The removal of some of our best teachers from their particular charge, and placing them in the high school, will, for the first year or two, have an unfavorable influence on the under schools, though we hope to manage in such a manner, that the effect shall not be considerable.

On the following page is a table exhibiting the state of the schools at the last examination. Some of the examinations were made more than a year ago, and the rest in July. There has never been a thorough examination of all the schools under the care of the station since 1828.

The table exhibits the schools, scholars, readers, &c. in the several districts. We give only the summary.

Islands.	Schools.	Scholars.	Readers.	Writers.
Mau, . . . . .	274	11,170	6,369	1,941
Molokai, . . . .	31	1,426	614	781
Lanai, . . . . .	9	522	231	254
Kahoolawe, . . .	1	32	17	14
	<hr/> 315	<hr/> 13,150	<hr/> 7,231	<hr/> 2,990

#### Census of the Island of Maui.

In a former communication we made an estimate of the population of Maui, grounded, principally, on the number of scholars in the schools. During the summer past a regular census has been taken, of which the following is an abstract.

Males above 12 years old,	11,917
Females above 12 years old,	11,872
Males under 12 years old,	5,352
Females under 12 years old,	5,310
	<hr/> 34,451

To the above 34,451 we add, as the probable population of Molokai, 8,000; and 2,000 as the probable population of Lanai; making the whole connected with this missionary station, 44,451.

In the census as actually taken, it will be perceived that only about seven-twenty-thirds of the population are under 12 years of age. Comparing this with the census of the United States, it will be perceived that a much larger proportion of the people there are under twelve than here, and as the people in America live to a greater age than at the Sandwich Islands, it thence appears that the increase here, if any, must be very small. Or rather it is to be inferred, that the population is diminishing. We have additional reasons for supposing this to be the fact. The diseased state of the parents, the sickly appearance of the infants, and the numerous deaths of children which come to our knowledge, as well as the judgment of the observing natives, all tell us that the population must be diminishing.

But we can already see, what we previously knew must be true, that the salutary laws now in existence, and the recent improvement in the morals of the people, are producing, and must soon actually effect, important changes in relation to this subject, and we have no doubt but they will be visible to the eyes of all, in the increase of the population.

#### Translations.

In the great business of preparing books for the nation, we have had something to do during the past year.

Since we last wrote, there have been printed of books prepared at this station, 1st Corinthians and the book of Joshua. We have also translated the epistle of James, the two epistles of Peter, the three epistles of John, the epistle of Jude, and Revelations.

We have spent most of the summer assisting in the preparation of a geography, and are now engaged in reviewing Numbers and Deuteronomy.

We have not been able to accomplish so much in the preparation of books, as we have in some previous years. Our labors have been more divided—have covered

more ground—have been more miscellaneous, and therefore have not produced so much effect on any one point, as they otherwise might have done; though on the whole, we trust, there has been no loss, but rather gain.

Three persons from the formerly riotous crew of the *Daniel*, are now hopefully pious; and one, who resides on shore, is propounded for admission to our church. We really love him as a brother.

EXTRACT FROM A LETTER OF MR. CHAMBERLAIN.

THE importance of Wailuku, on the island of Maui, has been frequently mentioned, and is particularly referred to in the preceding extracts. Mr. Chamberlain communicates some other facts of an interesting nature, in a letter dated September 14, 1831. The letter was written on his return from accompanying Mr. and Mrs. Dibble to Hilo, the station situated on the windward side of Hawaii.

On our way from Honolulu to Hilo early in the past month, we put into Wailuku, on the windward side of Maui, and spent the Sabbath there. We were very much gratified with the state of things and the appearance of the people. Though it was late in the afternoon of Saturday when we landed, yet notice that there would be religious worship conducted at the place next day, was so widely circulated, that at the hour for meeting on the Sabbath not fewer than 3,000 persons had assembled, and in great order and decency taken their seats under the shade of a spacious *lanai*, erected for the accommodation of a congregation. At the close of the first service the people, instead of separating, retained their seats, and the native teachers took their stand in different parts of the congregation to impart additional instruction. As soon as the teachers had finished their work, the second service commenced; at the close of which the people separated in good order to return to their homes.

Wailuku possesses many advantages for a missionary station, and is, I think, the best place on the island of Maui for the establishment of the high school; but we have not strength sufficient to maintain a station there, unless Waimea on Hawaii is given up, which I think far from being the duty of the mission.

The reinforcement which sailed last autumn for the islands appears to have been greatly needed, and will be most joyfully received. Indeed—considering the state of the harvest, the importance of having the work done speedily upon the islands, and the fact that this mission is a nursery of missionaries, to some extent, for other islands in the Pacific—it seems desirable that others still be sent out without much delay.

Siam.

JOURNAL OF MR. ABEEL.

[Continued from p. 177.]

*Specimen of Heathen Cruelty—Intercourse with the People.*

Aug. 27, 1831. To-day we saw an illustration of the heathens' cruelty. The skiff of a lad passing a short distance from the shore, was upset. He clung to the boat, and begged the assistance of two men going by. They passed within a few feet of him and refused his request. He was carried perhaps half a mile with a strong current, and though others passed very near, none would stop to rescue him. When I saw him last, he was laboring with his feet and the paddle to get his boat to the shore. I asked the men the cause of their cruelty. Some made no reply. One answered in a tone of excitement, "He did not call," though he evidently knew not, if he even turned to see whether the lad was not too much exhausted for the exertion. Though this is the first instance of the kind I have seen, it is by no means uncommon. Brother Tomlin says they have even been obliged to hire them to rescue their fellow men from imminent danger. A trifling sum will move them when no appeal to their pity can. What a blessing is the gospel, in its meliorating as well as saving influence upon the character of man!

Sept. 4. Sabbath. Five Chinamen were present at our morning worship. Among them was a stranger whom we had not before seen. Early after dinner we took a selection of books and went among the Chinamen. Found no difficulty in distributing them, and engaging the attention of small groups to their truths. To many Chinamen and Siamese, since the books have been dispersed among the latter, the name of Jesus has become familiar. Still many applications both at home and abroad, for the books of the Lord Jesus. The voice of priests attracted us to a temple. We found a company sitting in a circle before numerous gilded images, and conning their "vain repetitions" in a foreign, if not a mystical tongue. Our presence disturbed the assumed seriousness of some, and provoked quite a laugh. We attempted to return by another path, but soon found ourselves in difficulty. The Chinese village between us and the walled city consists of but one street. Back of it are gardens and houses scattered through quite a jungle. The paths are crooked, obstructed, and owing to the recent rains, muddy. It was here that we wandered expecting to meet with opportunities of instructing the ignorant, and continued our walk until we scarcely knew which way to proceed. Just before the darkness closed around us, we were led out, by an unseen hand, into a plain path.



5. Yesterday lent our own and only copy of the Siamese tract to a man, who came from a distance of a number of days, and moored his bark near our premises. He was so much pleased with it, that he brought a blank book to-day and wished it again to obtain a copy. He frequently comes in and talks about the Lord Jesus, of whom he had never before heard. He says he should like to become his disciple. It is a pleasing fact, that such numbers, from all parts of the kingdom, can read intelligibly, and still more so, that their own religion is not such in their eyes as to prevent them from examining any other. There are three men in the boat, and all of them read with much facility. May the truth be deeply impressed upon their own minds, and they be made the heralds of mercy to their dark minded neighbors.

10. Three priests spent part of the evening with us. Probably with the fears, though not the object, of Nicodemus, they came by night. They had visited us before, and evinced their friendly disposition by saluting us by name. Of Jesus and his religion they always speak with approbation, though, we fear, not always with sincerity. Yet it is delightful, that his blessed name, and some knowledge of his character and offices, are becoming familiar to numbers. It is by no means uncommon for us to be addressed by the title of "Disciples of the Lord Jesus," often with an encomium upon the gracious Being whom we serve. The folly and consequences of idol worship were plainly represented and the unpublished scripture containing the sermon on the mount given to one of them to read aloud. We felt a deep interest in interceding for the Spirit's influence to impress his own truth upon their hearts. Though not allowed by their religion to eat, after the mid-day meal, two of them had infringed the rules before and were only waiting to-night while we were at tea, for the assent of their superior. So much for the force of idolatry.

*Extensive overflow of the River—Splendid Procession.*

Nov. 8. For a month or more the Meiknam has overflowed its banks, and laid the surrounding country under water. For thirty years, it is said not to have equalled its present height. This morning we took a boat and steered for the fields where we had repeatedly walked, expecting to see, one expanse of water unbroken only by parts of the trees and scattered houses. We soon found ourselves disappointed, for though we proceeded some distance, and could have gone as much farther as we pleased, the luxuriant rice had so far overtopped the level of the waters, that at a distance the latter was not preceptible. Planters were moving about in boats, cutting their rice and attending to other business. The country is nearly a dead level for an

immense distance, and so widely submerged that it is said you can leave the channel of the river, and make a straight course to Juthia, the ancient capital. That the whole valley in its length and breadth is submerged, we have no reason to doubt; but that the soil is too productive not to present obstacles to a straight course, is perhaps as evident. There is probably not a building in the city or its environs whose foundation is above the flow of the tide. Even the palace is surrounded, and the waters nearly to the level of its floors. Some of the great men are obliged to occupy a raised platform in one corner of their dwellings.

For a number of days the king has been visiting the pagodas, supported by himself, and furnishing the priests with such articles of necessity and luxury, as his royal bounty dictates. This is considered a work of great merit and performed annually at this season. The temples built and supplied from the king's treasury are numerous, and many days are usually expended in completing the round. The principal priest of each temple, is arrayed, on these occasions, by the hand of his royal master, the priest, according to the humble profession of the monarch, being the superior. To-day the train passed our house. It consisted of perhaps a hundred barges—some of them more elegant than anything of the kind I ever saw. The guard-boats, a numerous and splendid array, led the van; a few of them carrying large pieces of ordnance, and managed by soldiers in a flaming uniform—others with small red canopies, very long and narrow, and paddled by numerous hands. The king's galley followed, said to be at least 120 feet in length, and propelled by 80 men. A curve at the bow and stern raised them some distance above the water, and adds much to the elegance of the structure. The barge is made of one piece of timber and is said to have cost the sacrifice of many lives to get it from its original bed to this place. This, however, appears to be no consideration with the Siamese. When the king, or men of authority, go on expeditions of importance, it is expected that many shall perish. Excessive toil—an exhausting climate, and want of relief, the boats being too narrow to carry more than one set of hands, soon produce fatal consequences to the unpitied boatmen. His majesty's portly person had no other covering but a waist cloth. He was attended by a few of the women and children of his numerous family. The boats of the princes followed—many of them but little inferior to the king's, and all with horse-tails hanging upon the bow to denote their rank. The train was closed by the barges of many of less distinction—the whole extending probably more than a mile.

We were obliged, at the command of a precursor, to shut the doors, a ceremony expected from all, before whose houses such

a sacred personage passes. The length of the array—the great variety of boats—the unanimous shouts, bursting from so many lips—the voice of those who beat the time, with the uniform motions it gave to the paddles, and the rapidity with which they all hastened by, rendered the scene as lively to the senses, as its object was sickening to the heart of the Christian spectator. How dreadful is the influence of the great deceiver over this nation—commanding his thousands, of the pride and power of the nation, to one feat of pagan delusion.

#### *Intercourse with Chinamen.*

Nov. 13. Nine Chinamen worshipped with us this morning. After service a man called who lives four days' distance. He had read the books and fearlessly denounced idolatry in the presence of his countrymen. Though truly the day of small things, we are grateful to find a few who have obtained at least some intellectual light, and appear convinced of some of the fundamental truths of revelation. A very interesting character, as far as natural qualities go, has called a number of times, and brought different friends with him to receive books. He appears quite unwilling to leave the house, but whether from an interest in the strange things brought to his ears, or in matters of less importance, we cannot possibly determine. It teaches us how easily the Lord could stir up the minds of the heathen to attend to their salvation, and strengthens us to labor in faith and prayer.

Dec. 6. About a fortnight ago a Chinese boy appeared at our door, and being friendless and poor and sick, entreated us to take him in. His case demanded our sympathy, and we received him. His employment had been suspended on account of the overflowing of the waters, and probably none would admit him to their houses. My teacher says, that while they have means, they have professed friends and relatives; but poverty severs all these ties. The cruelty of the Chinese is at times unnatural. They have even brought their sick, reduced to the last extremity of disease, and laying them before the door, endeavored to make their escape unobserved; glad to get rid of the incumbrance, and careless of the consequences. The boy lingered until Sunday, when he was found dead, lying on the step leading to his door. He had probably felt a sense of suffocation, and died in the attempt to get out in the air. There was something affecting in his case. Of five or six of the dialects spoken in the empire, and employed more or less by the Chinamen in these parts, his was the one of which ourselves and teachers knew the least. We had been laboring, the very day of his death, to communicate some ideas of eternal things to his mind, but apparently without effect. Oh how impressive is the

call from the clay, which its deathless tenant in deep ignorance has just left.

#### *Various Labors and Encouragements.*

Dec. 25. Sabbath. Beside the small number who usually worship with us, there were two strangers present this morning. They had called for medicines before, and from their disposition to listen to the doctrines of salvation, and a partial knowledge gathered on these subjects, much interest was excited in their behalf. One of them, a few days ago mentioned that he had known the God of heaven a number of years, but had never seen the sacred books before; thus showing the imperfection of his knowledge. They say that they meet every day with a neighbor to worship the true God. They appear like those who are feeling for the Lord, and we earnestly hope that he who has excited in them these desires may be found of them.

Another season of heathenish parade among the Catholics, under the name of Christianity. We hear the cannon, bells and drum, and from what we have before seen, can easily imagine the rest. From the church we are informed, by those who have seen it, they will go to scenes of cock-fighting, get drunk, and act in the most beastly manner. In fact, those who see the most of them, declare that in every species of immorality and even in general knowledge, with a few honorable exceptions, they are beneath the heathen themselves.

29. To-day we are cheered with some pleasing facts, which convince us that the labors of God's servants have not been in vain in this place. The two persons mentioned as the increase to the usual number of Sabbath worshippers came again to-day. One of them had his head bruised by a stone thrown at him while the three spoken of were convened for reading the scriptures and prayer. The house they say was assailed by a number of Siamese, who had probably witnessed their departure from the heathenish customs of their neighbors. They were informed of the sufferings often endured by God's children for the same cause, and manifested no disposition to be prevented from their newly commenced duties.

In visiting a sick man who is in a shocking state of disease, my brother found that he knew something of the Lord, and professed to worship him alone. He could not endure reading himself, and had a neighbor who came in and read for him. This neighbor had been employed as a carpenter by us, and manifested much intelligence and interest, in his inquiries about our religion. At his own request we endeavored to instruct him in the nature of prayer, a subject on which their previous associations render them absurdly ignorant.

My teacher, whose own heart appears like the nether millstone, mentioned the case of a man who came to see him, after

the business of the day, to have the books explained. He said that the man had no idea how the Lord of heaven should be worshipped, and when informed of our Sabbath services, wished to know whether he might attend.

Another striking case occurred in the dispensary to-day. While a lad was employed reading part of the Siamese tract, another of perhaps eight or nine years of age sat near, and though he could not read repeated some of it before him. I asked him how he knew it. He said that his father and mother taught him, that they read the Christian tract and worshipped *Rah Chou Fah* (the Lord of heaven.) Although we can infer very little from their vague term, *to worship* being applied to men as well as their gods, yet it is evident from the little fellow's knowledge that some of his statement was correct. Thus the Lord shows us that our labors are not in vain, just at the time when my companion is leaving and my own strength has become so much reduced, as to unfit me in a great measure for exertion, and render a change desirable, if not necessary.

[To be continued.]

Owing to the extraordinary overflow of the river, which continued for a month, Mr. Abeel was unable to take the exercise necessary for the preservation of his health, and became so seriously ill that he found it necessary to proceed, for a time, to Singapore—the English commercial depot for that part of the world, on an island south of the Maylayan peninsula. There he had a fair prospect of speedy recovery. He was at Singapore on the last of January.

With regard to the expediency of sending forth missionaries, Mr. A. says:—"All, who come with the right spirit, can make their own stations. The Lord enable you to send forth many, that these crowds may be rescued from the destruction into which they are daily sinking."

### China.

EXTRACTS FROM LETTERS OF MR. BRIDGMAN AND MR. GUTZLAFF.

#### *Importance of increasing the Number of Missionaries in Southeastern Asia.*

THE following extracts are commended to the serious perusal both of those who are able to give their personal services as missionaries, and of those who are able to contribute the pecuniary means for supporting missionaries among the heathen. The letter, from which the first extracts are made, is from Mr. Bridgman, and is dated "Canton, Jan. 17, 1832."

That the armies of the Lord's host will ultimately prevail, we are not to doubt for a moment; that they will prevail before a long period has elapsed, every year and month afford us new reasons to believe. The pioneers of the warfare have reached the uttermost parts of the earth and the remotest isles of the sea. Their number is as yet few, and their strength feeble; and loaded with many infirmities, and opposed by superior numbers, they instinctively look back to the churches, and upwards to the Great Leader, for support. And it is right they should do so: and the necessity for this, so far as human agency is concerned, will be increased, according as the means are few and feeble on the one hand, and the work to be accomplished vast on the other.

Only eight or ten individuals, and several of us late in the field, constitute the whole number of the preachers of the gospel in the Chinese mission—not one, where a hundred are needed. This is a great difficulty. We know, blessed be God for the assurance, that it is nothing with the Lord to help, whether with many, or with them that have no power; and we fear that eight or ten hundred preachers for China, or for what have, very properly, been styled, *the Chinese-language nations*, will, in the eyes of some, seem to savor of extravagance. But what was the conduct, and what are the commands, of the Lord Jesus? After having ordained the twelve, he immediately "appointed other seventy also," and sent them forth in haste; and because the harvest was great, and the laborers few, he commanded them to pray the Lord of the harvest to send forth laborers into his harvest. Now, instead of the single province of Judea, the world is the field, and the command is to go into every part of it, and preach the gospel to every creature. True "there are difficulties in the way," and such as cannot be easily conceived of, until they are encountered. We have been forewarned of difficulties and trials, and so far as they do exist, they are necessary to prove the faith and patience of the Lord's disciples; yet many of them are imaginary, and others are like spectres in the dark, magnified by the distance, and will disappear as they approach. *Apathy*, my dear Sir, akin to that you may sometimes have found when soliciting aid for their relief, is very great among the heathen. Added to this, the intercourse with Christian nations, especially in connection with the Romanists, has raised strong barriers. Christianity, or rather its name, has not been published by the Catholics in a way to subdue the heart. Yet enmity, the most deadly, has been provoked, and the door of access shut, bolted, and barred. The evil is complicated. This apathy must be roused—this enmity subdued—the bolts and bars broken. By an invading force the citadel must be stormed, and the seat of the old dragon overturned. The sooner—merely as it re-

gards the accomplishment of the work—the sooner it is done, the better. And it must not be forgotten, that the delay of a single year; nay, of a single day, will be the occasion of immense loss, and awful guilt.

But “at what point shall the attack be made?” And “where are the people most accessible?” The work *should* be begun on all sides, and without delay. Wherever the laborers have gone they have found work enough to do. If there be only a willing mind, an obedient heart, and a ready hand—a soul and a body willing to spend and be spent, the Lord will take care of the rest. All the stations among the Chinese emigrants—at Penang, Malacca, Java, Singapore and Siam—need reinforcements. Borneo, and numerous adjacent islands, need missionaries. All that wide extent of country, south of this—Tonquin, Laos, Cochinchina, and Cambodia—need missionaries. Loochoo, Formosa, Japan, Corea, and the region far beyond, need missionaries. Last, not least, China Proper needs missionaries—men who, with the spirit of the primitive apostles, will go into the interior, and along the coast, preaching the gospel, and distributing the word of God. Let it not be said that such attempts will be unavailing. That soldier is a coward, or a traitor, who will disobey or evade the commands of his Leader. The voyage along the whole coast of China, demonstrates to those who must have such proof, what *can* be done.

The voyage along the Chinese coast, here referred to, is the one performed by Mr. Gutzlaff, of which there will be a more particular mention below. It is the same that was spoken of by Mr. Abeel, at p. 141 of the number for May.

A knowledge of medicine would be of very great advantage to a missionary in China. A young, well educated physician, even if his theological knowledge should not be extensive, would be a great acquisition to this mission. There is and will be a diversity of talent demanded in missionaries. For such a people as the Chinese, there will be needed some thoroughly learned in all their classical and religious books, to meet and conquer the haughty antagonist on his own ground; and some with less knowledge of heathen philosophy, but rich in the word of God, to confound the wise and instruct the ignorant of this world, by the foolishness of preaching; and yet others will be needed, who, while they heal the sick, the lame and the blind, shall administer the bread and water of life, and the eye-salve that shall give vision of those things that are eternal.

Means for procuring Bibles, tracts, and other books, are also wanted. The scripture-lessons, a copy of which has been forwarded to the Missionary Rooms, two tracts, one *on the soul*, by Afa, the other *on gambling*, by Dr. Milne, are the only books

which your missionary has been concerned in publishing. The blocks for the scripture lessons cost us \$342 50. They are well cut, and will last to print, probably, fifteen or twenty thousand copies. These Afa, procuring all the materials, can print for about thirty cents a copy. Tracts, too, can be printed very cheap; and we want means to print them, and then they can be circulated.

Such, my dear sir, are some of our wants; superadded to which, and most of all, we need the Spirit of God to rest upon us, and upon all the means employed to bring the millions of China to a saving knowledge of the truth as it is in Christ Jesus our Lord. Pray for us.

Dr. Morrison, and Mr. Gutzlaff, whose epistle I send with this, are both here, but will leave me to-day or to-morrow.

The Rev. Charles Gutzlaff, writer of the following letter, is said to be a Prussian, and is connected with the Netherlands Missionary Society. It was a letter from this devoted and enterprising missionary addressed to the Board, which first called the attention of the Prudential Committee to Siam as a promising field for missions. Under date of January 14, 1832, he thus writes the Committee from Canton.

The fact that your society had actually engaged in the Chinese mission, was a sufficient reason to fill my heart with gratitude towards God, who directs the hearts of his children to the greatest of nations, which his hand did create upon the globe. Your willingness to co-operate in the evangelization of the greatest nation, makes me fully believe you will increase your exertions, and even work to the utmost of your power, if God by his outstretched arm opens doors which nobody can shut.

In reliance on the all-sufficiency of a Savior, styled the King of kings, to whom China is given with all its millions as an inheritance, I went from Siam to the Canton, Fou-Kien, Shanton, and Petcheli provinces, to the frontiers of Manchow Tartary, dressed in Chinese, after having become a naturalized citizen, in the quality of missionary, physician, and eventually of a navigator. Though not recognized as a European, I roused curiosity, stimulated inquiry, and recommended myself so far as to call forth an invitation for next year. Hence I very soon shall leave this place, and if God in his mercy permits it, take a wider range than ever before. Before you read this, I shall actually be engaged, and by divine mercy perhaps be permitted to go to Japan, that strong hold of satan. I hope that the holy cause will rouse you to prayer, that doors, so pertinaciously shut centuries since, may be thrown open, that the Chinese wall of national separation may be dashed to pieces, Corean superstition sink, Japanese misanthropy dwindle away, and



Loo-Choo politeness be converted into obedience to the gospel. According to the last national census, 350 millions constitute China's population, and these all worship the god of this world, and the surrounding countries are enveloped by impenetrable darkness, and we cannot send to these large nations the light of the gospel, because these countries are inaccessible to Christian missionaries? No; they are *not* inaccessible, if a servant of God, clothed with deep humility, penetrated with the love of Christ, endowed with talents, sustained by prayers, at home, and enlivened by his own, is willing to make every sacrifice for the glory of God. But there are no funds to support them? There are men who travel at their own expense to gratify their curiosity; and in a land of liberty, like yours, shall no individuals be found, who will travel at their own expense, for love to their Savior? Christ showers his grace upon your blessed country; and are there no individuals to be met with, who, being enriched by the gift of the Holy Spirit, can devote their property and their lives to the cause of God in China? To individuals of this description I address myself. They will find an unbounded field for exertion, patience, love, and talent. Let them be duly acquainted with some useful art, mathematics and medicine in preference, and possess a talent for acquiring languages, and they may brave Jesuitical stratagems, armed with faith in their Savior, and recommended by simplicity in their proceedings. An ardent mind will find free scope among this immense population. It is well to possess Christian fortitude, patience, and enthusiastic desire for the salvation of China. China needs these qualifications in its spiritual benefactors.

Consider not the insignificant individual, who entreats you to become co-operators in this great vineyard, but the cause of God, and pray for your correspondent, who is surely the most incompetent for the performance of the task with which he is charged.

#### Osages.

EXTRACT FROM A LETTER OF MR. MONTGOMERY, DATED UNION, DEC. 27, 1831.

#### *Difficulty in gaining access to the Osages.*

SINCE the removal of the Osage settlement at Hopefield, in 1830, it has been my wish to spend as much of my time as possible among the people at the large town. No change, however, having taken place in their wandering habits, it is only during particular portions of the year that they are within our reach; and even when stationary there are many things which render it difficult to remain long with them, or to accomplish much in the business of their instruc-

tion. The whole of their conduct towards us seems to be contrived to throw as many obstacles in the way of our labors, as can consist with the preservation of friendly appearances towards ourselves. Though making unbounded pretensions to hospitality, they will neither furnish a missionary with a regular supply of food, nor suffer him to use his own without the payment of a heavy duty. Though in the habit of spending much of their time in large companies, when a missionary proposes to preach, a tedious negotiation has to be entered into, when all their ingenuity is put in requisition, either to prevent the meeting by getting up a council or a dance, or to render it almost nugatory by calling on none but a few old men, or in some way preventing the people from attending. When commenced, the discourse is liable to be interrupted and the meeting broken up by the receipt of news, the arrival of strangers from another town, or any such trifling occurrence. In this way they harass and discourage both preacher and interpreter, though the latter is of course most exposed to the influence of the sly wit and drollery which often circulate on such occasions, and sometimes finds it a severe trial of fortitude to proceed with his unwelcome task. On one occasion last summer their opposition assumed a more definite and authoritative form than usual. While waiting for the chief to send out the criers to call the people to meeting, as he had previously engaged, he came forward and stated that the minds of the people were in a very agitated state respecting some public concerns, and that it would be impracticable to draw their attention to any other subject. He further said, "We have no objection to the preaching, it is a good thing," and pointing to the Bible added, "Take home the book and keep it for me. When our difficulties are over, bring it back and we will listen to you." Two other principal men who came with him said their views also were the same. In the circumstances I did not consider it my duty to persist, though I afterwards found that the conduct of Clermont was not generally approved, and that no other difficulties than usual were to be met in assembling the people. Though but little interest appears to be taken by the generality in any religious subject, yet in conversation with individuals we sometimes find that they understand enough, in some cases, to satisfy their minds of the truth of our statements, in others, to excite the most lively opposition. An instance of the latter was exhibited by the well known Mad Buffalo in regard to the justice of God, a doctrine on which his feelings were no doubt influenced by the imprisonment which he suffered, some years since, at Little Rock. To punish a criminal, in any case, he would by no means admit to be consistent with goodness; and not even the finding a ransom to suffer in the room of sinners, could recon-

cile his mind to the divine proceedings. But the truth which excites the most frequent animadversion, is the spirituality of the divine nature. "Have you ever seen God?" "What sort of a being is he?" "Where is he?" are questions which they often put with evident feelings of triumph.

Upon these facts Mr. Montgomery very justly remarks:—

The above particulars are stated, not as at all unusual in the commencement of a mission in a heathen country, nor as constituting any peculiar ground of discouragement in regard to the Osages; but as serving to cast light on the nature of our present labors, and to account in some degree for the smallness of our progress. The reluctance which this people have hitherto manifested in regard to religious instruction, cannot be supposed to arise from any distinct apprehensions of the nature of the gospel. Perhaps it may, in part, be attributed to the doubtful state of their minds on the great question, whether they will adopt the ways of white people, or persevere in their wandering life. In their conceptions, the arts, government, and religion of white people are viewed as a whole, inseparable from one another. All their traditions and ceremonies lead them to this conclusion. We have always found that much pains are requisite in order to prevent them from confounding farming with religion. While, therefore, their minds are not made up to adopt our customs, and mode of life entire, they appear to consider it necessary to resist the entrance of light on any subject, and to reject every innovation on the ancient system.

The missionaries have now for many years had to encounter these obstacles to the success of their labors; but there is reason to think that a favorable change of prospects is at hand. Mr M. adds—

It is gratifying to have ground to hope that the opposition from this source will not be of long continuance. An evident change has of late certainly taken place in their sentiments in regard to civilization. All expectation of being able to maintain their hunter state, seems now to be really abandoned. Instead of arguing strenuously against both the necessity and practicability of their living by cultivating the soil, they appear now to be seriously convinced that this is their only alternative. Formerly, they looked with contempt and dislike on the undertaking at Hopefield, and blamed the missionaries for their agency in it. Now, many of them profess to be desirous to follow the example of the settlers, and complain of us for not furnishing them with cattle and implements as well as the people at Hopefield. "You do nothing," said Clermont last summer, "but talk about

books; you have never given me a plough, an axe, or a bake-oven; these are the things which I value." And just recently, after inquiring if application might not be made to our patrons for aid of this sort, he said, "To a red man, destitute of the means of living like white people, the education and sentiments of white people are of no use." "Do you think the Cherokees who send their children to your school took books first? No, I suppose they first received cattle, &c. and afterwards schools. If I had a house and things like white people, I would send a great many children to school." Others of the leading men descant with a great deal of earnestness on the project of farming and raising cattle. When government shall proceed to extend to them its promised aid in these pursuits, it is greatly desirable that care be taken that the expense be not lost, or worse than lost; as was the case in regard to the measures adopted in behalf of the upper branch of the nation.

*Increasing disposition to receive the Gospel among the Creeks.*

The Creeks here referred to are settled within twenty miles of Union. They have been mentioned repeatedly. See especially the number for March, p. 80.

In the Creek country, the disposition to hear, which for some time was confined chiefly to the blacks, has been gradually spreading among the Indians. It is not, however, yet popular or reputable for a Creek to be seen at meeting; and, therefore, such as do attend are generally found to be more or less serious. Few of them understanding English, the discourse is always on their account interpreted. Happily this is a service which occasions us no trouble here, there being half a dozen young men who are competent and who would cheerfully officiate. Most of these young men possess great readiness of speech, and are in the habit of praying in public, and of addressing the people from their own stores of thought, sometimes at great length. How deeply important that they be duly assisted in extending the knowledge of the scriptures, and in forming their religious character. At a communion season in October, 15 persons were baptised. The church now embraces 63 members, of whom 23 are Creeks. Last Spring five young men of nearly equal age, none of whom could speak English, or wore the American dress, presented themselves among others for examination. Seldom has there been seen in western missions a happier fulfilment of Grant's beautiful anticipation:

"Unwonted warmth the softened savage feel,  
Strange chiefs admire, and turbaned warriors kneel."

While the church has been gradually enlarged, we think there has been a perceptible advance in knowledge and spiritual judgment among many of the members. They profess to prize correct scriptural instruction; and have cheerfully received Watts' Psalms and Hymns, to be substituted in room of those lighter hymns which were previously used. In one important particular they exhibit very substantial evidence of a desire to improve—a disposition to learn to read. After one of the leaders had shown that it could be accomplished without any stated instruction, numbers of them commenced with spirit, and several have already become able to read in the easier parts of the New Testament, and have evidently profited much already by their new attainment. Last summer the disposition pervaded a considerable portion of the congregation, and frequently, when time admitted, previous to the usual service, they were attended to in the manner of a Sabbath school. The example of these people presents another proof of the efficacy of the religious principle in waking up the powers of the mind, in creating a thirst for knowledge, and in producing the steadiness of application which is requisite in acquiring the art of reading. None of them would, in their circumstances, have ever thought of attempting this attainment, had they not been excited by a desire to become acquainted with the scriptures, or, at least, carried along by the example and spirit of religious associates. In the state of feeling which at present prevails, nothing appears to be wanting but the steady exertions of a resident missionary, in order to convert this interesting congregation into a reading people.

EXTRACTS FROM LETTERS OF MR. JONES,  
WRITTEN AT HARMONY.

Under date of January 19th Mr. Jones speaks thus of the school—

The average number of Indian scholars in the school, for the last year, was from 36 to 40. The good order which has prevailed among them, the progress they have made in their studies, and in the domestic arts and agriculture, were we to look no farther than the present, is highly flattering. In the course of the year, several gentlemen of some distinction have visited the school, and have spoken in the highest terms of commendation, both as it respects the progress the scholars have made in their studies, and their general appearance. One gentleman, to express his good will, presented us with a bell for the benefit of the school.

*Revival of Religion at the Station.*

We bless God that a brighter day seems to be dawning upon us. Present appearances favor the idea, that the great Shep-

herd of Israel is about to take some of these tender lambs under his own charge, by gathering them into his fold. For two months past, considerable seriousness has prevailed among the youth at this station.

After laboring ten years on this barren heath, you may well suppose that even the prospect of some precious fruits would have an exhilarating effect upon our spirits. To be permitted merely to break up the fallow ground, that those who come after us may not sow among thorns, is a high privilege, but to gather in the golden grain is in the highest degree encouraging.

June 4th Mr. Jones writes, that thirteen were admitted to the church on the day previous, eleven by profession and two by letter. Two of these were Osages, two were Delawares, and two were colored persons: the rest were children of the missionaries. Most of these are members of the school, and became hopefully pious during the month of March. The missionaries indulged hopes concerning the piety of several others, while the spirit of serious inquiry was manifest in many more.

Ten days later, Mr. Jones writes that there was a prospect of a still larger accession to the church on their next communion, than was witnessed on the 3d of June.

Eight or ten were hopefully born into the kingdom in one week. What is rather surprising, all except two or three of those who entertain hope, have either been or are still members of the school. This fact imparts new courage to your missionaries, and is a proof of the utility of the schools. Were you here, you might suffer a similar inconvenience to that once experienced by missionaries among the Hotentots;—you could scarcely find a place for secret devotion. Walking out morning or evening, you would hear the voice of prayer in almost every direction.

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Chickasaws.

EXTRACTS FROM A LETTER OF MR. STUART,  
DATED MONROE, MARCH 23, 1832.

*General State of the Mission.*

THE Presbytery of Tombecbee met here two weeks since. It was an interesting time. The congregations were large and very attentive. An old African man was admitted to the communion. Since the meeting we have had larger congregations than usual. I now preach three times on the Sabbath, and have good attendance each time. The members of the church, I hope, are a little waked up. These generally stand firm, with a few exceptions. At the late meeting we excommunicated one, suspended three, and restored two. We

have a temperance society, which numbers between 80 and 90 members. I have sent on for the Journal of Humanity for the benefit of the neighborhood. Our school is increasing. We have also a Sabbath school. It is a subject of almost daily lamentation that I cannot extend my labors more among the Indians. I earnestly desire to preach more to them, but cannot procure a suitable interpreter. Mr. Byington has appointed a two days' meeting here the third Sabbath in next month, after which we design taking a tour among the Indians on Tallahacchee. With regard to the present state of the Indians, I believe they are generally quiet and are resting satisfied that the treaty will not be ratified, it being, as they understand it, a conditional one, and the conditions not having been fulfilled on the part of the United States.

The chiefs have been making some effort, the laws of Mississippi notwithstanding, to suppress intemperance among the people. They have agreed to remove, provided a suitable country can be obtained from the Choctaws. This, they believe, cannot be done, and therefore they have strong hopes of staying where they are. These hopes, I fear, are vain.

It will be seen that the spiritual condition of the station was more encouraging when the foregoing extracts were written, than when Mr. Stuart wrote at the beginning of the year. See p. 118.

#### Indians in Ohio.

EXTRACTS FROM A LETTER OF MR. VAN TASSEL, DATED MAUMEE, APRIL 3, 1832.

##### *General View of the Mission.*

As it respects the concerns of this station, the family are enjoying good health, living in peace and harmony, and all manifest a disposition to press forward in the path of duty. I have visited the Indians some, while scattered on their hunting grounds in the course of the winter; but not so much as I intended, on account of the unfavorable season for travelling in the wilderness.

When at home I preach every Sabbath at the station, attend the Sabbath school and Bible-class. The congregation is gradually increasing, and there is uniformly good attention. There has recently been two additions to this little church, one by letter and one by examination. At times we have had some tokens of the Lord's presence; so that we were encouraged to hope for a revival; but, as often before, these seasons have passed like the early cloud and morning dew.

In my last, I wrote you that some of the Indians had agreed to go west of the Mississippi. I think now they will settle down with the others, and remain till the rest of their land is taken from them. They are

more willing to receive instruction. Three new scholars have been added to the school, and several more have agreed to send their children this spring.

Within two or three weeks, the Indians will return again to their villages. After this, myself and wife intend to spend our time almost exclusively among them.

On the 27th of June Mr. Van Tassel states, that the school contained 31 Indian children—14 boys, from three to fifteen years of age, and 17 girls, from five to twenty years old. Ten of the scholars were studying arithmetic and geography, twelve were attending to writing, and fifteen were able to read in the Bible. The pupils were cheerful, obedient, and moral; and the cause of temperance was gaining ground, both among the Indians and the white settlers in the neighborhood.

#### Mackinaw.

EXTRACTS FROM A LETTER OF MR. FERRY, DATED DEC. 3, 1831.

##### *Increased attention to Instruction.*

THERE has been, during the whole of the past season, an unusual degree of interest manifested by the Indians visiting this place, in religious instruction. Notwithstanding all the Papal excitement and opposition, (which have been very great,) still Indians from different quarters, and some from L'Arbre Croche, where the Papal mission would, if possible, control every thing, have come to us time and again in considerable numbers to hear reading and attend to other means of instruction. There is evidently an uncommon movement of feeling among the Indians. In one case, which I believe I mentioned in a former letter, an Indian and his wife at L'Arbre Croche became dissatisfied, from their own observation, with the Papal movements; and, of their own accord, applied to us to take one of their children, and in a few days, a second; said they had thought of the subject since last spring, but dared not speak of it; and that none but their family knew of their design when coming to place their children with us. They are both girls, and by their lovely and promising character have already become much endeared to us all. The parents have been here to see them several times and bring them presents. They appear perfectly contented with what they have done, notwithstanding all that has been said to them, and so are the children. In two cases of Indians, both from Grand Traverse, we have evidence that the religious instruction imparted to them has been attended with saving grace.

Grand Traverse is on the eastern shore of Lake Michigan, about fifty miles from Mackinaw.



## Proceedings of other Societies.

### FOREIGN.

#### ANNIVERSARIES OF ENGLISH SOCIETIES.

THE following notices of some of the more important of the late anniversaries in London are taken, with omissions, from the *Evangelical Magazine*.

#### *British and Foreign Bible Society.*

The anniversary of this great society was held at Exeter Hall, on Wednesday, the 2d of May, and the occurrences of the day were such as to awaken sentiments of devout thanksgiving to God, among all the attached friends of the cause. The hall was full—the platform presented a delightful spectacle of rank, talent, and piety—and the dove of peace once more hovered over the assembled advocates and distributors of revealed truth. Lord Bexley, in the absence of the venerable president, took the chair; and, in an appropriate speech, congratulated the meeting on two things—the mild visitation of the hand of God, in that disease which has of late prevailed, and the re-establishment of peace and union in the society. He concluded by urging the friends of the cause to increased diligence, watchfulness and prayer.

The report of the society was unusually interesting. It opened by a temperate reference to recent differences; it recorded the unanimity of the society's councils; and mentioned the fact that more than one thousand pounds had been voluntarily spent by the friends of the cause in defending it from the attacks of its enemies. The foreign operations of the institution have been most encouraging.

The income of the society, during the past year, has amounted to 81,735*l.* 16*s.* 4*d.*; being a diminution on the receipts of the preceding year of 13,688*l.* arising exclusively from a variation in the amount of legacies falling in to the society during the year. The expenditure of the society has been 98,409*l.* 10*s.* 9*d.* The issues of Bibles have been 160,701, and of Testaments, 182,444, which, added to the issues on the continent, make a total of 583,888, being an increase on the issues of the preceding year of 100,000 copies of the word of God. The total issues of Bibles and Testaments, from the commencement of the society, have been 7,608,615, and the sum spent in effecting this grand object, 1,878,382*l.* 16*s.* 2*d.*

Among the occurrences of the day, nothing was perhaps more gratifying, than the modest, humble, and self-denying manner in which the Hon. and Rev. Gerard Noel acknowledged his error in having opposed himself, for a time, to the great and good cause.

#### *British and Foreign School Society.*

The twenty-seventh annual meeting of this society was held on Monday, the 7th of May, Lord John Russell in the chair.

The total receipts of the past year, including 100*l.* from the king, have amounted to 2,572*l.* 10*s.* 8*d.*; and the expenditure has been 2,538*l.* 4*s.* 3*d.*

#### *Sunday School Union.*

The annual meeting of this society, which has been so greatly blessed of God, was held at Exeter Hall, on Thursday evening, the 3d of May, Lord Henley in the chair.

Including the Sunday School Society for Ireland, there are belonging to the Union, 10,897 schools, 115,709 teachers, 1,131,023 scholars; being an increase, during the year, of 735 schools, 8,162 teachers, and 78,367 scholars.

#### *London Hibernian Society.*

On Saturday, the fifth of May, the anniversary of this institution was celebrated at Exeter Hall, the Marquis of Cholmondeley in the chair.

The number of day, Sunday, and adult schools, in connection with the society, during the past year, have been 1,569, in which 90,685 scholars have been enrolled, being an increase on the returns of the former year of 4,330 children and adults. Making allowances for the double enrollment of certain of the pupils in the class-books of the day schools, and of the Sunday schools, it appears that no fewer than 73,655 have been in actual attendance, for a longer or shorter period, during the past year, being an increase on the preceding year of 3,500. The Roman Catholic pupils, it is calculated, have amounted to 36,000.

The day schools are 692, in which there are 55,750 scholars; 24,490 of whom are Roman Catholics, and 31,260 Protestants. The Sunday schools are 468, containing 23,346 scholars. The adult schools are 409, containing 10,989. Of these, three schools have been entirely instructed in the Irish language. In the day schools, there are 34 Irish classes, in which 594 children have been taught to read in the Irish tongue. Of the thirty-two counties into which Ireland is divided, twenty-nine are blessed with the schools of this admirable institution.

It was reported that of the 692 day schools belonging to the society, 347 were under the superintendence of clergymen of the established church of Ireland; forty-five under the ministers of other denominations; 282 under noblemen, ladies and gentlemen; and eighteen having no local visitors.

The Bibles distributed during the year have been 4,712; the English Testaments 12,832; the Irish Testaments, 330; and the Irish Bibles, 69; making a total of, since the commencement of the society, 273,519. During the past year, a grant has been made to the institution by the British and Foreign Bible Society, of 500 Bibles and 16,000 Testaments.

The receipts of the past year have amounted to 9,822*l.* 15*s.* 6*d.*; and the expenditures to 8,297*l.* 8*s.* 1*d.*

#### *Religious Tract Society.*

On the 8th of May, early in the morning, the anniversary of this society was celebrated at the City of London Tavern, W. B. Gurney, Esq. in the chair. After prayer, the chairman briefly explained the objects of the society, and then called on Mr. W. Jones to read the report. It stated that a grant had been made in China to

Leang-a-fa for the printing of tracts written by himself, and circulated from one end of that vast empire to the other. In Siam a tract, printed at the request of one of the native princes, has been largely distributed, and has excited great interest among thousands. At Malacca 10,000 Chinese tracts have been circulated. About 17,500 Javanese tracts have been printed, 4,000 of which have been furnished at the expense of the Singapore society. The accounts from Burmah, transmitted by Dr. Judson, are of the most encouraging character. He says the Burmans are an inquiring and reading people, and that the tracts of the society now pervade the whole country, from the frontiers of China to the banks of the Ganges, and from the borders of Cassay to the southernmost villages of British Pegu. At the last festival 10,000 tracts were distributed. At Calcutta 72,500 tracts have been printed, and 83,204 circulated. At Serampore 13,000 copies of eleven new tracts have been put in circulation; and in various languages there have been distributed altogether no fewer than 33,050. A grant of 4,200 tracts have been sent to Berhampore. 3,800 suitable books and tracts have been sent to Chunar. 9,000 tracts have been sent to the military stations at Cawnpore and Meerut. During the year 92,000 native tracts have been printed at Madras, including twelve new tracts. In the same period in various languages, 99,305 tracts were circulated, being an increase on the former year of 47,831. The total circulation of the Madras society has amounted to 461,722 tracts. At Bangalore 15,000 tracts have been printed on the divine attributes. At Nagercoil, 45,000 tracts have been dispersed. At Bombay 25,000 have been printed within the year. At Surat, Mr. Fyvie, missionary, has distributed 40,000 books and tracts during the year. Other parts of the report were equally encouraging. Both at home and abroad God is eminently prospering its endeavors to spread the knowledge of divine truth. 8,350 tracts have been voted for distribution in the Highlands and Islands of Scotland; 150,000 for Ireland; for the courts and alleys of the metropolis, 99,750; for circulation in reference to the cholera, 72,500; for counteracting Sabbath-breaking and infidelity in the metropolis, 164,000; for hospitals and workhouses, 8,000; for country villages and hamlets, 300,000; for horse-races, 20,500; for places where scepticism has been making visible progress, 10,700; for the North of England during the prevalence of cholera, 28,000; for soldiers, sailors, watermen, rivermen, bargemen, and canal men, 43,000; for foreigners, 8,800. The new publications for the year have been 186.

The sums received during the year for the sale of publications has been 26,949*l.* 11*s.* 8*d.* The total amount of the society's receipts has been 31,376*l.* 6*s.* 11*d.* The publications circulated during the year amount to 11,714,965. The total circulation at home and abroad has amounted to nearly 165,000,000.

#### *Port of London and Bethel Union Society.*

The thirteenth anniversary was held at the City of London Tavern, on the 7th of May, Lord Mountsdford in the chair. Receipts 709*l.* 10*s.*

#### *Church Missionary Society.*

The thirty-second anniversary was held on the first of May, Lord Bexley in the chair. The receipts of the year were 40,751*l.* and the disbursements 47,173*l.*

#### CHURCH MISSIONARY SOCIETY'S MISSION IN ABYSSINIA.

THE death of Mr. Kugler, and of his patron, Segabadis, and the residence of Mr. Gobat among a strange and wild people, were mentioned at p. 166. A more particular account of these events is subjoined, taken from the Church Missionary Record.

I hope you will have received the letter which we wrote to you on the 20th of October last (1829). We had then the best prospects on every side; but, since that time, all has been changed, at least for a season. The hope only remains to me, that God will bring clearer days on this miserable country, and that he will not suffer me to be cast out as a vessel of no use.

You will already know that I have been at Gondar from the 26th of March to the 4th of October; whilst my dear brother Kugler remained at Tigre. At Gondar I have found many individuals inclined to receive the word of life. I have disposed of sixty copies of the Four Gospels, which I have sent into all the provinces of the interior, as far as Shoa. I added a short letter to the Gospels and Acts, which I sent to the king of Shoa. I have since heard that he was well pleased with the whole, and that he intended to send me a present, when he heard that I should be out of the country before his present could reach me. I was in the favor of the ethegwa (the chief of all the Monks, and at present, in the absence of an abuna or bishop, the greatest ecclesiastic of the country,) and in general in the favor of all the great men whom I have seen, except the old king, who has at present no kingdom. But for all the details I refer you to my journal; which I, at first, intended to bring myself, at least to Egypt, as you will have seen in our joint letter of October. At present I cannot send it, for fear of the robbers, who infest the way from hence to Massowah. But I will send it as soon as the state of things shall be a little ameliorated. A few Mohammedan pilgrims will take this letter to Massowah; but it is a great chance if it ever reach you.

Your very kind letter, I believe of November 1829, reached me, toward the end of December last. I was then at Adowah, with brother Kugler, and little thought that it was the last of your letters we should ever read together; but so it proved. Thus it has pleased a wise Providence to take away from me the only missionary brother whom I had in this dark land. He died in the peace of God, on the 29th of December last, of a small wound which he had got in the left arm on the 10th of December, after several large losses of blood. The last evening was, I hope, for the edification of many who witnessed his death; for they all said, that they had never seen a man die in such full confidence in the Savior. A Mussulman, who was present, said, in the presence of all, that he had seen many persons in the hour of death; that four had died in his arms; but that he had never seen true faith till this day. His remains were deposited in the church called Madian-Alam (the Savior of the world,) on the 31st of December, 1830. You will see the details of his illness and death in my journal. The young Tecla-Georgis, son of the late king of the same name, was a great help to me at that period; as my Christian brother Aichinger was himself very ill, and all my other friends had gone to the war; and the priest re-

fused to receive the remains of brother Kugler into the church, because I would not permit them to pronounce the absolution over him. At that moment, also, the help of God was with me.

But another occurrence has lately taken place, by which the work of this mission will be suspended altogether, for several months at least. When I left Gondar, there was a general cry for war against Tigre. When I arrived at Adowah on the 17th of October, I found Sebagadis, who was then going to war. He received me in every respect as his equal. We passed two evenings alone together; on the last of which he wept almost all the time. When we separated, he said to me, "I love you; not because you are a great man, nor because you are a white man, but because you love the Lord whom I wish to love with all my heart. I pray you to be my brother, and to consider me as your brother." "No," said I, "I will be your son, and you shall be my father." At this he kissed my hand, weeping, and saying, "I am not worthy to be called your father; but I will be a faithful brother to you." Thus we parted forever. On the 19th of October he left Adowah; and, without a halt, he passed the Tacazze, took the mountains of Samen, and went as far as Inchetkaub, the residence of the governor of Samen, who had joined the rest of the governors against Tigre. The intention of Sebagadis was, to attack his enemies before they could assemble in great numbers: and indeed Marea, who governed all the interior from Tacazze, marched immediately against him; but he remained on the mountain Samalemon, until his troops were collected. Sebagadis retired to this side of the Tacazze. On Sunday, the 13th of February, the Galla—for so the Abyssinians call all the soldiers of the interior, the chief governor being a Galla—passed the Tacazze without resistance; because Sebagadis was not willing to fight on a Sunday. On the 14th, the most bloody battle which Abyssinia ever witnessed was fought. The Tigre soldiers fled; and on the 15th the news arrived at Adowah that the Tigre had been beaten. At night some soldiers, who had fled, arrived; and in the morning the whole of the inhabitants had fled, with the exception of some old women, who were weeping, and beating their breasts, on the tops of the houses. About an hour after sunrise, the streets were full of people, who had come from the war: all were in tears; and a dead silence was only broken by the loud cries of those who had still strength to cry. Till then I had almost resolved to remain at Adowah; supposing that some of the chiefs of the interior would know me, and preserve my house. Whilst I was praying to God that he would direct all my steps, I heard that a son of Sebagadis and his brother had passed near Adowah, without entering the town. I ran after them, to ask for surer news; when they both told me that there was no time to be lost, but that I should come immediately with them to a mountain near the town. In the mean time my dear brother Aichinger was preparing every thing for departure. When I returned home, I found our Ali, who had been sent by the eldest surviving son of Sebagadis, Wolda Michael, to take me with him. I put the books and medicines in a church, and went away with the lighter articles. We marched for some hours in the night: some of our party were plundered by the people of the country; but I lost nothing. On the 17th I met Wolda Michael, who knew me only by reputation. We marched until three o'clock, P. M., when we halted to

feed our mules. We intended to march again during the night; but, after being there about half an hour, a messenger arrived to Wolda Michael, who brought the news that Ras Marea was dead: he had been shot at the beginning of the battle, without his soldiers knowing it until the evening. All was joy in our camp. The brother of Sebagadis arrived. It was immediately resolved that we should return, altogether, the next day to Adowah: but when we rose in the morning, the soldiers were going the same way to their home, and the officers were in silence. Wolda Michael sent to inform me, privately, that a messenger had arrived in the night with the news that his father Sebagadis was dead: he had been taken prisoner on the 14th, and killed on the 15th. We then consulted what was to be done. He advised me to prosecute the plan which I had formed, of leaving all my clothes and money at Debra Damot, a monastery situated on a rock, where no one can ascend without a rope; and to go with our Ali to his village, where I now am. In two days we arrived at Debra Damot; but the monks made many difficulties. I could not arrange with them until the evening of the 20th, when Wolda Michael arrived, and settled every thing as I wished; but he did not ascend to the convent. On the 21st I arrived here at Behati, where I intend to stay, with Ali, until the state of things shall be a little better. The country is full of robbers; but I do not know any other place of refuge; and I hope the Lord will have his eyes upon me, as he has done hitherto.

Thus you see the state in which I am. Do not forget me: pray for this poor people. There will probably be a long series of misery in all this land; for though Wolda Michael will probably succeed his father, it will not be without inward war and much bloodshed.

We have little news of the Galla: some say, that they are divided amongst themselves, and that they are returning to their country: others say, that they are near Axum, with the intention of plundering it, as they have already done some sacred places, which used, as Axum, to be secure places of refuge in time of war; that they will come to Adi-Grate, where Sebagadis had his money, and then return, through Antalo, to their own country. The Gooderoo Galla, Mohammedans, are the worst of all; they spare neither church nor monastery; they even take delight in killing the priests and monks. The Christians do not spare the churches for fear of God; but they fear the saints to whom the churches and monasteries are consecrated. The brother of Marea will find opposition; but if he succeeds in taking the place of his brother, there is some hope for the interior; for they say, that he is a good man, as his father, Ras Googsa, was.

I have found an able man, the son of a Greek ecclesiastic, born in this country, who will translate the whole New Testament for 200 dollars. He has already translated Matthew, chapters five, six and seven, and St. Luke to the end of the eleventh chapter. I hope he will have finished Luke when we shall meet again. Mr. Kugler had also prepared an alphabet-book in Tigre, about the same size as the Amharic one; but it is of no use. In the Amharic, only the alphabetical table with the single words will be of any use. If other missionaries should come to this country, nothing would be better for school-books than select passages of the Bible, or entire chapters or epistles, with some psalms.

I have frequently been unwell, since I first entered this country; always with more or less

fever. Now I feel myself much better; for since the beginning of December I have only been five days confined to my bed. This has not prevented me from preaching the gospel to many; for, at Gondar, my house was almost daily full of people, from morning to evening. At Adowah, I had frequent visits from those who speak Amharic; for I know very little of the Tigre dialect. But my illness prevents me from any continued application, and especially from writing. As long as I was surrounded with brethren better able to write than myself, I counted on the indulgence of the committee if I did not write more frequently; but at present, being alone, I will try, if God please, to do it more regularly: if I do not, I hope you will not ascribe my silence to neglect or slothfulness, though I frequently have reason to reproach myself with both. Send no missionaries at present to this country, except they are to stay in Egypt; until I send further news. If you should send any at a later period, it would be better if some of them were married; but only to women who trust in God, and who are ready to suffer hunger in evil times, and, of course, to exchange some of the European conveniences for a greater abundance of the peace of God. The fatigue of travelling is a small thing in this country; for they have good mules, and, in general, travel only five or six hours in a day.

I cannot say, as Paul did, "Remember my bonds;" but I can truly say, Do not forget my prison; for I dwell under the tents of Kedar, amongst the wild Shohos, whose language I do not understand, and who hate peace. Ali, however, is very kind to me, and does all he can to alleviate my situation. A servant whom I took at Gondar gives me much hope of his being useful in future times. He is convinced of the sin of his former life, but not yet of the entire sinfulness of his heart. His conduct is exemplary. Whenever he has a moment, he employs it in reading the New Testament: pray for him, and do not forget your unworthy brother.

#### AMERICAN BAPTIST MISSION IN BURMAH.

##### Visit to the Karens.

THE visit, some account of which is now to be given, was made by Messrs. Wade and Kincaid, in the spring of 1831, who proceeded two or three hundred miles up the Martaban river, on which great numbers of the Karens reside. The account is taken from the journal of Mr. Kincaid, published in the Baptist Missionary Register.

March 14, 1831. This morning we are to leave our home, for the country inhabited by Karens: our prayer has been that God would prosper our way, and bless the word of His grace in the salvation of many souls. It is not without some regret, that we leave home just at this time, several of the English and Burmans, having been recently brought to the knowledge of the truth, and some others anxiously inquiring *what they shall do to be saved?*

We have come about thirty miles, and put up for the night. We ate our supper in a *zayat*, which stands on the margin of the river, and is between seventy and a hundred feet long. On every side of us, we see the ensigns of superstition and idolatry. Near us lies the village Da-

mathat, and it contains, probably, about three hundred souls; the whole country appears a beautiful and luxuriant plain, except here and there a stupendous rock, rising abruptly from two to three hundred feet high—these rocks brought forcibly to our minds, the beautiful and impressive allusion in the Prophet Isaiah, where he speaks of the Messiah as the *shadow of a great rock in a weary land*. We sensibly felt the force of this allusion, when we came under the *cooling grateful shade*, which they flung to a considerable distance over the plain, and were effectually shielded from the burning rays of a torrid sun.

Taking two of the disciples along with us, we ascended, with much fatigue, one of these mountains, on the very summit of which stands a golden pagoda, a *zayat*, a large bell, and a building filled with idols. We had an interesting view of the surrounding country; here, the river winding its course through the plain, and making its way to the ocean; there, gigantic rocks spotting the plain in every direction, and proudly looking down upon the palm, coconut, orange, and other forest trees which skirt their base.

We also visited a cave in a mountain or rock, but a little distance from this, on which the pagoda stands: it is an immense cavern in breadth, and in length extends quite through the mountain. The interior presents an appearance at once grand and affecting. From its lofty arch, hang a great number of spars, or incrustations formed by the dripping of the water, some of which are very large and brilliant, appearing as if they were covered with frost. But that which rendered the scene affecting beyond the power of language to express, was the impressive evidence we had of the darkness, ignorance and idolatry, which have for ages enveloped these many millions of immortal beings. Here is the valley and shadow of death. Here the gloomy horrid clouds of superstition, unpierced by a single ray of celestial light, have brooded over millions of our fallen family. While standing in the interior of this cavern, and seeing the amazing number of idols of all sizes, from forty feet in length, to three inches, and in almost every state, from a new and brilliant polish to entire decay, we were shocked at the long and deadly reign of idolatry. This must have been the work of ages. Princes probably have vied with each other, in multiplying images of Gaudama. We could but exclaim, O, when will these *idols be given to the moles and the bats*, and these intelligent beings bow before the Lord God, who made heaven and earth? There are a number of villages but a little distance from Damathat.

15. We left Damathat this morning before daylight, and have come about thirty miles, to a village called Guingue, containing between two and three hundred inhabitants. We have passed several villages, and some of them considerably large. Here is a *kyoung*, that is, a large pile of buildings inhabited by priests, delightfully shaded by a grove of lofty palm trees; near it lies the ruins of a once splendid exhibition of paganism, an incredible number of idols, great and small, all mouldering away in ruins. Not many years hence these bricks and stones will be made up into a house in which the true God will be worshipped. O it is delightful to think that soon the darkness will be passed and the true light will shine. While the boy was boiling our rice, we went into the *kyoung*, and brother Wade soon entered into conversation with the priests, about the living God. They listened; but seemed to



be entirely indifferent to the subject. The young priests were shy, and only viewed us at a distance. Moug Zoothy, and Moug Dway went into the village to preach the gospel there, but the men being all away to their plantations, they stayed but a short time, and returned. The tide favoring, we left about one o'clock, and before night we entered the great wilderness.

20. Lord's day. This has been a day not soon to be forgotten, and must be numbered among those rare seasons which in our experience are remembered as important ones. Before sunrise in the morning, Moug Zoothy began reading the scriptures, and it was not long before the zayat was nearly filled. Ko-Myat-Kyan, as soon as day dawned, went to let some villagers know that it was the Lord's-day, and about eight o'clock he returned, and preached some time in the Karen language. Then Moug Dway commenced reading and explaining the catechism. He had no sooner finished it, than these poor heathen, hungry for the word of life, called out that they wished to hear the same over again; accordingly, he went through with it again, brother Wade occasionally helping him, to a more enlarged understanding of the subject. This excellent and gifted young man, by brother Wade's direction, then read and explained nine of the most interesting miracles of our Savior. After this there was much preaching in Talieng and Karen, till nearly two o'clock, when Moug Dway read, from the prophet Daniel, the account of the image which the king of Babylon made, and explained as he went along. When he came to that part which relates to the conduct of the three Hebrews, and the appearance of the Son of God for their deliverance it was truly affecting, and it appeared evident that the hearts of many were open to receive it. After this, brother Wade read the 20th chapter of Revelation, and explained the first six verses. It was evidently a time of refreshing from the presence of the Lord, and it seemed like the coming down of rain upon fields which before had never been moistened by a single shower. Towards evening three persons were examined and baptised, viz. Ngate-Lau, Naute-Nee and Napa-Oo, daughter of Naute-Nee. In the evening, brother Wade and three of the native assistants went into the village, and in two different houses, the villagers gathered around them. They preached till after ten o'clock. One of the disciples, a female, baptised to-day, who had long been *nat-ka-dau*, or held the office of consulting the oracle and directing in reference to the influence of demons, brought forward, of her own accord, the sacred pot and knife, and requested to know what she should do with them. This was deeply interesting, as it served to show the great power which truth had gained over her affections and prejudices.

22. At break of day, the disciples went to a neighboring village, and preached the gospel to them, and returned about nine o'clock. We then proceeded to examine those who professed to believe, and there were received and baptised Ngatau, and his wife, and Nau-wa-la, Tounah's wife. This is a pleasant little village, containing about one hundred souls. Many listened with attention, and some were indifferent. Tounah has commenced a zavai at his own expense, and has it more than half finished. We returned to our zayat in the evening, on the banks of the Daguingue, and the gospel was again proclaimed to a considerable number.

24. At day-break the native brethren went to another village, and taught the people the way of life. They returned just after we had finished our breakfast. We assembled on the bank of the river, and the gospel was again preached to a considerable number. A young man whose name is Pau-lau, was baptised. He speaks the Burman language quite well, and can read a little. We gave him a small bundle of tracts, and commended him to the grace of God. This young man said, that he first heard the gospel about six months ago, and from that time forsook the worship of demons (or nats, as they call them,) and prayed to God. When asked how do you expect to be saved? he said, Jesus Christ died for sinners, and I believe in him. O, it was cheering to see this gleam of light amidst so much surrounding darkness.

Having parted with the people, we made our way down the river as fast as possible, and reached the zayat just at evening. We found the disciples waiting for our return, and we could not but remark, the wonderful change which divine grace has wrought on the hearts of these persons. In the evening, brother Wade taught the people for a long time, and prayed.

25. About sunrise this morning, the Karen disciples living near, and many others assembled. Brother Wade read several portions of the word of God, and prayed. We then gathered around the water side, and the two persons examined last evening, were baptised, Guate-lau, and Natho-lau, his wife. We trust they will hereafter shine as stars in the kingdom of God. We left this interesting portion of the country, feeling that the harvest is great, and the laborers few. At evening we found we had come down the river a great distance, and we lodged in the wilderness.

#### Character of the Karens.

The Karens are a truly interesting people. But too little is known of their history, to say any thing about their origin, or the extent of their population; yet all agree in considering them very numerous in all parts of the Burman empire.

They are more mild in their manners, and more industrious in their habits than the Burmans; and although they are without any fixed religious principles, yet they are exceedingly superstitious. They attribute every evil they experience to the nats, whom they propitiate by offerings and sacrifices of various kinds. They are entirely ignorant of the use of medicine; but for some reason they supposed we possessed skill superior to the influence of the nats; for wherever we went, they brought their sick around us, and they were delighted and astonished at the salutary influence which our medicines produced.

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#### DOMESTIC.

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#### REPORT OF THE AMERICAN BAPTIST BOARD FOR FOREIGN MISSIONS.

THE report, of which a brief abstract is to be given, was presented to the Baptist General Convention for missionary purposes, at its session in New York in the month of April.

The missions are in the Burman empire, at Rangoon, Maulmein, and Tavoy; in western Africa, at Liberia; and there are eight stations among various tribes of Indians in North America.

The whole history of missions has recorded but very few opportunities for disseminating the gospel of Christ, so inviting as that which is now presented in Burmah. The number of inhabitants speaking one language there, is nearly as great as that of our own country. A portion of these are under the protection of the British government, where, of course, both missionaries and converts, will enjoy the benefit of the laws of civilization. The people are very generally able to read. Within a few years, they have manifested a spirit of inquiry on the subject of religion, to which scarcely any parallel is to be found in the history of pagan nations; and besides all this, the holy Spirit has been poured out, and conversions in greater numbers, and under more interesting circumstances than common, have attended the preaching of the gospel at all the stations.

Much has been done to render the press efficient in this kingdom. Mr. Oliver T. Cutter embarked with his family on board the ship Gibraltar, of Boston, October 12th, 1831, bound to Calcutta. He has not yet been heard from, but has doubtless arrived. He is to aid Mr. Bennett. He took with him a second press, the gift of the Oliver-street church, in the city of New York. A third printer, Mr. Royal B. Hancock, is now under engagement to join this department with as little delay as possible.

He will carry out two additional presses, one presented by Rev. Ebenezer Loomis, of New York, the other by the late lamented Jonathan Carleton, Esq., of Boston. Besides a thorough acquaintance with the art of printing, Mr. Hancock has acquired a knowledge of the stereotype business, and procured the principal materials necessary for the establishment of a foundry, as soon as he shall arrive at Maulmein.

The types, which were some time deficient, have with much labor and attention been prepared at Calcutta, under the eye of William H. Pearce. In a recent letter to the treasurer, he expresses his conviction that the fount is now complete and ample for an edition of the New Testament.

From the above facts it appears that we are rapidly approaching a consummation long desired by the friends of Burmah. The power which the press is capable of wielding over the millions of that country is no longer doubtful. The people will read when the truth is put into their hands. The spirit of inquiry increases, as the means which are to awaken it are multiplied. At first, it was impossible to give away books except to a few, and even then, in some instances they were returned. Now they are sought after by men who travel great distances to solicit them in person. Nor is it uncertain whether with vigorous exertions the demand can be supplied. The capability of a single press, worked under many disadvantages decides the question.

For several months Mr. Bennet was alone—in a climate uncongenial—and he has since availed himself of but two native pressmen, and a Swede, yet he has published, by estimation, at least two hundred thousand tracts.

The price, moreover, at which the work can be executed, places it within the reach of ordi-

nary means. Had the expense been double in that country to what it is in this, where every facility for printing is enjoyed, no one should have been surprised. But it is ascertained that tracts can be published there at the rate of eight pages to the cent, or eight hundred pages to the dollar; therefore, within one fifth of the standard rate at which they were issued for years at the best depositories in this country. It is further calculated, that with additional presses in operation a reduction may be made from the estimate above, and bring the issues there, to correspond with the issues here.

From such an accession of strength as is now promised, the best results may be anticipated. The thousands who ask for light from Ya-Mer-gui, Tavoy, and the entire kingdoms of Burmah and Siam, will receive it. The sacred scriptures, so long desired in Burmah, will be sent forth. The power of issuing new translations of the word, as in Talieng or other languages, will be possessed, and we may hope, in a few years, those vast regions of darkness will be filled with the knowledge and glory of God.

The parts of the New Testament already issued at Maulmein, are the gospels of Matthew and John, Acts of the Apostles, Epistles to the Ephesians and Hebrews, two of John's Epistles, and Jude. Of some of these, there have been successive editions. A small addition has been made to the list of tracts as reported the last year. Four of the principal tracts have been translated, and forwarded to the Board, which appear to be admirably adapted to the state of the people for whom they were prepared.

Respecting the mission in Liberia it is stated, that no appointment of missionaries has been made since the death of Mr. and Mrs. Skinner.

The good work of God has nevertheless prospered, and a healthy religious influence pervaded the colony. A letter from Mr. C. N. Waring, one of the pastors of the Baptist church in Monrovia, furnishes the following particulars: "Since captain S. was with us, there have been nearly one hundred added to our church. The work began in June, 1830, in Monrovia, and lasted till the early part of 1831. It then extended to Caldwell and Carey Town, a settlement of recaptured Africans. Among the latter it has continued ever since, so that they make up the largest number that has been added to the church, and they seem fully to adorn the Christian character. They have built themselves a small house of worship, at which they meet regularly on Lord's-day, and twice in the week for prayer. We have appointed one of the most intelligent among them, to take the oversight of them, and to exhort them when none of the preachers are there from Monrovia. Monrovia may be said to be a Christian community; there is scarcely a family in it in which some one or the whole do not possess religion. We are about to build us a new meeting-house, which has been delayed on account of the want of funds; but we have renewed our exertions, and the corner-stone is to be laid on the fourth of next month. It is to be forty by thirty-four feet, and built of stone."

The Board have not, in consideration of what was doing without them, slackened their efforts, but have carried on a correspondence with individuals in various parts of our country where a prospect offered of obtaining suitable missionaries. They regret to state that they have not

yet succeeded in engaging any one, though all have not been heard from who were addressed.

A few passages are selected respecting several of the missions among the Indians.

Among the Otawas, on Grand River, Michigan Territory:

Mr. Slater has devoted himself principally to evangelical labors, and no doubt with advantage to the Indians. He has acquired their language, and can address them without an interpreter. His custom is to spend a part of every week at their lodges, and press on their attention the subject of personal religion. Finding but little encouragement, the members of the mission family, early in the present year, resolved to set apart a day for fasting and special prayer. In accordance with this purpose, they met, January 13th, and at the close of the day, found, to their inexpressible joy, that they had not sought the Lord in vain. A hired man, who lived in the family, was the first to discover the deep conviction of his soul, that as a sinner he was lost. After him several of the Indian children, members of the mission school, and finally one of the chiefs, became much distressed. Four only had given evidence of a hope in Christ, at the date of our last intelligence, but the prospect of a considerable work was no way diminished. This exhibition of mercy to the perishing Indians, is the more cheering, from the fact, that all previous efforts for their salvation, had proved nearly fruitless. It reflects, at the same time, great honor upon prayer, and teaches the absolute dependence of means on the blessing of God. It shows that no faithful servant of Jehovah should labor in despondency, while he executes the duties of his situation in the spirit of prayer.

At Sault de St. Marie, in the Michigan Territory:

The labors of Mr. Bingham have been almost wholly of an evangelical character, and divided between the Indian and white population. To the former, their value has been greatly enhanced by the interpreting of Mr. Tanner, who is pious, and enters into the spirit of every address. A translation of a part of the New Testament into Chippewa by Dr. James, has also been useful, and should it be printed, will doubtless prove a blessing to the tribe.

In December, it became apparent, that the word preached was taking effect, and a more than ordinary interest was felt in the subject of religion. The number of hearers increased, and anxious inquirers often tarried for prayer and conversation, after the assemblies were dismissed. In a little time, the work spread into the garrison, and several of the soldiers became hopelessly pious. Still more were asking, "what shall we do to be saved?" Of the converts few had made an open profession of religion at the date of Mr. Bingham's last letter. Five had submitted to baptism, and united with the church, which now consists of twelve members, and others were expected soon to come forward.

This station has the advantage of affording its missionary frequent opportunities for giving religious instruction to natives from the interior. It so occurred the last winter, that a Tequemon chief and his daughter were detained at the place for several weeks, during which time it

was hoped that she became savingly acquainted with the truth.

The temperance measures of Mr. Bingham have been very successful. Nearly all the inhabitants of the place are united in them, and partake in the general benefit.

At the Valley Towns, among the Cherokee Indians:

The members of the church who live at a distance, are become so numerous, that it is scarcely possible for all to attend at one place at communion season. For the accommodation of those who were thus circumstanced, we appointed a sacramental meeting for last Sabbath, and the Saturday before at Desehdsee, about 18 or 20 miles from hence; situated in the beautiful valley, which gives the name of Valley Towns to this part of the nation. Our brethren erected a convenient shelter for the occasion, covered with boards and railed round, except two doorways. They also cleared a place at the side of the Valley river, to go down to baptise, and for the congregation to view the administration of the ordinance. During the preaching, by brother John Wickliffe and myself, much seriousness prevailed, and especially in the last prayer, when many seemed greatly affected. After a short interval, we assembled and proceeded to the river. Great solemnity prevailed among the spectators, and many appeared deeply interested, while the six candidates, three males and three females, were baptised as disciples of the Lord Jesus. The whole congregation returned to view for the first time, in this valley, the light beaming from the emblems of the great atoning sacrifice, and chasing the darkness of unknown ages. At the conclusion of the service, I perceived many persons in the congregation greatly affected. Every breast seemed to be full, and every heart overwhelmed with various emotions. Some bowed down under the guilt of past sins, some hoping in the atoning blood of Jesus, while many bosoms swelled with gratitude to see their parents, wives, husbands, children, yielding to the gentle sway of the blessed Savior. The mourning penitents were of all ages, from eight or nine to upwards of eighty years of age.

A further account of the special attention given by the Cherokees to the subject of religion, is found in a letter from Mr. Jones, published in the Baptist Missionary Register.

On Saturday evening, ten full Cherokees related the exercises of their minds to the church, and were received. On Sabbath morning, three more Cherokees, and one young white man, told us what God had done for their souls, and were also received. They all then prepared for baptism, and we proceeded to the river, where the fourteen, seven males, and seven females, were immersed in the name of the Holy Trinity, in presence of a large company of Indians, many of whom had never witnessed the administration of the ordinance before.

At the Lord's table, I gave the right hand of fellowship to fifteen persons, and then sat down to commemorate the death of our blessed Lord, who, by his vicarious sufferings, laid the foundation of all the blessings which we are privileged to witness. Much seriousness prevailed during

the exercises of the day, but at night the Lord seemed to operate more powerfully on many hearts. Invitation to the anxious being given, many broken-hearted sinners came forward. Fourteen had just been taken from the ranks of these mourners, but their places were filled by others, whose inquiry was, what shall we do to be saved? Solemnity pervaded the assembly, and I trust the influences of the holy Spirit were truly felt.

The influence of the gospel has been silently diffusing itself through the country during the winter. An impression, that it is an important reality, has reached several distant towns. A message arrived from two considerable settlements, one 25 and the other 40 miles distant, requesting us to visit them for the purpose of preaching to them.

**REPORT OF THE GENERAL SYNOD OF THE REFORMED DUTCH CHURCH, ON THE SUBJECT OF MISSIONS.**

THE northern board of missions having resolved to give up their missionary stations, funds and responsibilities, to this board, presented their minutes and papers, together with a statement of their affairs, which were accepted by the Board. The responsibilities of the northern board, on account of appropriations, made to churches, and remaining unpaid, which were assumed by this Board, amounted to \$1,981 25—the whole of which has been paid excepting \$164. As the missionary society which constituted the southern board of missions of General Synod, for the year ending in June, 1831, did not give up their concerns to this Board, but have proceeded to act as a missionary society, according to their original organization, we have nothing to report in regard to their operations.

It appears that the whole amount received into the treasury, including \$1,000, a legacy left by the late Jacob Van Benschoten, for domestic missions, is \$4,849 05—and that there have been paid, to drafts on appropriations, together with the salary of the agent, as directed by General Synod, \$4,734 11, leaving a balance amounting to \$114 94.

It is farther stated, that the amount now due, and which will become due up to the first of August next, to churches and missionaries, according to the appropriation made by the Board, will be about \$1,250.

Appropriations have been made to thirty weak churches, to assist them in supporting the gospel, amounting to \$4,950, subject to a deduction of various sums to be raised by the congregations or churches thus assisted, for the missionary fund—and thirty ministers have been employed. In addition to the foregoing, six churches have solicited the Board for aid.

From these statements it appears, that in view of the responsibilities already assumed by the Board, and the calls which are presented for more extended assistance, to weak churches, a strong effort will require to be made to supply the treasury with funds.

The subject of foreign missions has also been brought before your committee, by reference from both of the particular synods, as one which justly claims the deliberate attention and vigorous action of this synod—your committee have thought that they could not do better than to present the following considerations, extracted from the minutes of the Particular Synod of New York, as expressive of their own views, and con-

taining reasons which are worthy of your prayerful regard:

"1. That it is the Lord's design that the gospel shall be preached to every creature.

"2. That there are in the scriptures a variety of passages which guaranty its success.

"3. That the great commission has as yet been very imperfectly executed.

"4. That the signs of the times indicate that its accomplishment is near at hand.

"5. That it is to be accomplished by human instrumentality, blessed of God for the purpose.

"6. That it is the duty of every denomination, church and Christian, to aid in the great work by any means in their power.

"7. That the Reformed Dutch church has never entered into the work with a spirit proportioned to its means or its duty.

"8. That a more favorable opportunity now exists than has, perhaps, ever before occurred, to enter upon it, inasmuch as one of her own sons who has devoted himself to it, is now engaged in exploring hopeful fields of labor, will probably soon return to this country, and might for a season be happily employed in rousing the attention and energies of the church, and enlisting the hearts of our pious young men in the work, and afterwards go forth with him to plant the standard of the cross in heathen lands. To facts and circumstances like these it is fondly hoped our beloved Zion will not be inattentive."

A committee, consisting of the Rev. Messrs. G. R. Livingston, D. D., W. M'Murray, D. D., C. C. Cuyler, D. D., and Elders P. D. Vroom and W. R. Thompson, was appointed to confer with the American Board of Commissioners for Foreign Missions, and ascertain whether some plan cannot be devised which will secure to that Board the full co-operation of the Reformed Dutch Church.

**SIXTEENTH REPORT OF THE BOARD OF MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.**

THE following are extracts from the Report as published in the Missionary Reporter.

The following is a list of the missionaries and agents who have been engaged in the service of the Board, in the course of the past year, together with their respective fields of labor.

The missionaries and agents have been located as follows: viz. in New York, 45; in New Jersey, 6; in Pennsylvania, 44; in Delaware, 2; in Maryland, 3; in Virginia, 17; in North Carolina, 17; in South Carolina, 3; in Georgia, 3; in Alabama, 4; in Ohio, 52; in Kentucky, 11; in Tennessee, 13; in Indiana, 14; in Illinois, 9; in Mississippi, 3; in Louisiana, 2; in Missouri, 2; in Florida, 1; in Arkansas Territory, 1; in Michigan Territory, 2; in Lower Canada, 1; in North Western Territory, 1.

Of these two hundred and fifty-six missionaries, a large proportion are pastors or stated supplies. A small number have been commissioned as itinerants for limited periods, with a special view to the collection and organization of new congregations and churches, and about twenty have been employed in special agencies for the



**Board.** A majority of these agents have volunteered their services, for short periods of time, and, by their efforts, the auxiliaries and funds of the Board have been considerably increased.

The number of missionaries and agents, in commission at the date of our last report was 166; and the appointments since made are 90; making a total of 256 laborers who have been employed, in the course of the last year. The ordinary appropriation to each missionary, as heretofore, has been \$100 a year. To some of our missionaries a smaller sum than this has been appropriated; few have received more, and in no case, have the Board expended more than \$200 for the support of one missionary a year. The amount of labor actually performed by all our missionaries during the last year, is equal to 154 years, and the average expense for each year's labor, including special agencies, the expenses of the office, and the publications of the Board, is about \$100. The whole number of congregations and missionary districts supplied, is estimated at 400.

The receipts of the Board since our last report, including a small balance then on hand, have been \$20,030 21. The expenditures during the same period have amounted to \$19,001 03, leaving a balance in the treasury of \$1,029 18. There is due the treasurer for money borrowed, the sum of \$3,000, so that the treasury is actually overdrawn to the amount of \$1,970 82. In addition to this, the Board are already under engagements to their missionaries for the coming year, to the amount of more than \$15,000.

Of sessional auxiliaries, and annual subscriptions to the Board, there has been during the past year a gradual and encouraging increase; but the number of the former, and the amount of the latter, are exceedingly small, either in comparison with the ability of our churches, or the wants of the destitute and perishing. The precise number of auxiliaries we are not able to report; it falls somewhat short, however, of six hundred, when, in the apprehension of your Board, it might, and indeed ought, to exceed a thousand.

The number of Sabbath schools reported by seventy-six missionaries, is two hundred and forty; and the whole number established by all our missionaries, or under their general supervision, is estimated at not less than six hundred; the number of teachers at three thousand; and the number of scholars at twenty thousand. Sixty-six missionaries have reported one hundred and twenty-one catechetical and Bible classes; and the whole number of classes is estimated at three thousand, and the learners at eight thousand.

A large majority of these Sabbath schools are in the Valley of the Mississippi, and the most of them have been established within the last two years; and thus the pledge given by the Board to the American Sunday School Union, two years ago, has been redeemed.

The missionaries of the Board have been carefully instructed, and frequently exhorted, to make vigorous and persevering efforts to establish, sustain, and encourage these and all other benevolent and religious institutions; and the reports which have been received on these subjects, afford the most gratifying proof of their fidelity and success. There are very few, if any, of the congregations served by our missionaries, where such societies are not now in successful operation. In the organization and en-

largement of temperance societies, the success of most of our missionaries has been truly encouraging. The number reported by sixty-eight missionaries, is ninety-two. The whole number of societies is estimated at three hundred and fifty, and the number of members at fifteen thousand.

In the gratuitous distribution of the sacred scriptures, and religious tracts, most of our missionaries have been engaged, to the full extent of the time and resources at their command. Your Board have the pleasure to state, that their facilities for doing good by means of religious tracts, have recently been much increased by the very liberal donation from the American Tract Society, of one hundred and sixty-two dollars worth of tracts to fifty-four of their missionaries.

Seventeen missionaries have reported twenty new churches organized; and twenty-two missionaries have reported twenty-nine houses of worship erected on missionary ground.

In nearly fifty of the congregations, "times of refreshing from the presence of the Lord," have been experienced, and by these most gracious visitations, the hearts of the missionaries have been cheered and strengthened; the saints have been revived; sinners have been convicted, and hopefully converted to God; and, to the feeble missionary churches, thus favored of the Lord, more than one thousand members have been added; to many other churches, served by our missionaries, in which no unusual excitement has existed, there have been uncommonly large and encouraging accessions; and the whole number of additions, to all the churches under the care of the missionaries, is estimated at not less than two thousand.

When your Board reflect upon the magnitude of the enterprise in which they are engaged, upon the extent of the field yet to be occupied, and upon the undiminished and constantly increasing resources of the Presbyterian Church, they cannot but be humbled and afflicted, that, comparatively, so little has hitherto been done, by that highly favored portion of the household of faith, which they are called to serve, to furnish the perishing poor of our own country, with the bread of life, and the means of salvation. But, when they compare the present with the past, and mark the favorable changes, which have been effected in their own plan of operations, and the correspondent changes in the results of those operations—when they remember, that, in the short space of four years, the missionaries of the Board have been increased from thirty-one to more than two hundred and fifty, and its resources from twenty-four hundred dollars, to more than twenty thousand—the amount of labor performed, from eight years, to upwards of a hundred and fifty—and that it now enjoys the countenance and co-operation of more than six hundred sessional auxiliaries, and of fifty-seven presbyteries, embracing nearly nine hundred ministers, and fourteen hundred churches—when they seriously contemplate these auspicious changes, they feel that they have abundant occasion for gratitude and thanksgiving, to that great and glorious Savior, to whose gracious interposition and blessing, they are indebted for all their past and present prosperity. The gratitude of your Board is also increased, and their hearts are greatly encouraged, when they contemplate the amount of good which has been effected, in the course of these four years, by the establishment of three hundred catechetical and

Bible classes; three hundred and fifty temperance societies; six hundred Sabbath schools; a large number of Bible, tract, missionary, education, and other benevolent associations; by the extensive and gratuitous distribution of the sacred scriptures, and religious tracts; and, above all, by the hopeful conversion and addition to the visible church of nearly five thousand precious souls. In view of these rich and invaluable fruits of their own humble efforts, and the self-denying labors and toils of the missionaries, they have been enabled to employ, your Board cannot but feel, that the benediction of the Master has come upon themselves and their missionaries, and that the "hundred fold" reward has already been bestowed. By past success they would be excited, and they would fain excite their brethren, also, to far more extended and vigorous efforts in future. To such efforts in the cause of domestic missions, all the friends of Zion are prompted by many and powerful motives. On the successful prosecution of this benevolent enterprise, in coming years, the welfare of our common country materially depends. Let the work of domestic missions be finally abandoned, and in less than half a century, this now happy land will contain an overwhelming population, not under the restraining influence of moral and religious principle; and in such an event, it requires not the gift of prophecy to foretell, the almost inevitable and speedy ruin of the civil, political, and religious rights and liberties, which were purchased for us by the blood of our ancestors, and which we now regard as inestimable and unalienable. By our love to our country, therefore, we should be urged onward in our work. A still more powerful motive to the Christian, is, the declarative glory of God, and the salvation of immortal souls; and with the results of missionary operations these are inseparably connected, as we have already seen. Who, then, that bears the name of patriot or Christian, will resist the claims of our holy cause, to his sympathies, his prayers, and his patronage?

Indifference in any man, but especially in professing Christians, must be highly criminal; and persevering opposition must be fatal to the soul. Under the constraining influence of these solemn impressions, the Board would very respectfully and importunately urge upon the Assembly, and, through them, upon all the synods, presbyteries, and sessions under their care, the imperious duty of promptly adopting, and vigorously prosecuting, systematic and efficient measures for the furtherance of the cause of domestic missions.

#### AMERICAN COLONIZATION SOCIETY.

THE Massachusetts Colonization Society has lately published a statement of facts respecting the national society and the colony at Liberia, from which we make the following extracts. An abstract of the last annual Report of the society, was given at p. 127 of the number for June.

#### *Organization, Object, and Progress of the Society.*

The society was organized at the city of Washington, in the winter of 1816. Previously to this period, nothing of importance had been done to colonize people of color.

The object to which its attention is to be exclusively directed, is, to promote and execute a plan of colonizing (with their own consent) the free people of color residing in our country, in Africa, or such other place as congress shall deem expedient.

The income of the society has been gradually increasing since its formation, though it never has received assistance from the treasury of the general government. The amount of donations from 1821 to 1828, inclusive, was between \$82,000 and \$83,000. In 1829, \$20,295 61. In 1830, \$27,209 39. In 1831, more than \$32,000.

Resolutions, approving the object of the society have been passed in the legislatures of the following states, viz.—New Hampshire, Vermont, Massachusetts, Connecticut, New Jersey, Pennsylvania, Maryland, Virginia, Georgia, Tennessee, Kentucky, Ohio, and Indiana. And most of them have recommended the society to the patronage of the national government.

A large number of men, of distinguished eminence, in various parts of the union, have warmly espoused the cause of the society. Among whom are Hon. Charles Carroll, Hon. William H. Crawford, Hon. Henry Clay, Jeremiah Day, D. D., Chief Justice Marshall, Hon. Richard Rush, Rt. Rev. Bishop White, Hon. Theodore Frelinghuysen, Hon. John Cotton Smith, Hon. Edward Everett, Hon. David L. Morrill, and Hon. Elijah Paine, of Vermont. Gen. La Fayette is a warm friend, and is one of its vice presidents.

Auxiliary societies have been organised in the following states, viz.—Maine, New Hampshire, Massachusetts, Connecticut, Vermont, New York, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, Alabama, Tennessee, Kentucky, Ohio, and Indiana. There are numerous other societies, of less extent.

#### *Colony at Liberia.*

The country called Liberia, extends along the coast one hundred and fifty miles, and reaches twenty or thirty miles into the interior. It is watered by several rivers, some of which are of considerable size. The soil is extremely fertile, and abounds in all the productions of tropical climates. Its hills and plains are covered with perpetual verdure. It would be difficult to find in any country, a region more productive, a soil more fertile. The natives, with very few of the implements of husbandry, without skill, and with but little labor, raise more grain and vegetables than they can consume, and often more than they can sell.

The land on the rivers is of the very best quality, being a rich, light alluvion, equal, in every respect, to the best lands on the southern rivers of the United States.

The commerce of the colony is increasing rapidly. The amount for 1831, greatly exceeded that of any previous year. During this year, forty-six vessels entered the port of Monrovia, twenty-one of which were from America. The articles of export are rice, palm oil, ivory, gold, shells, dye-wood, &c. The amount of exports the last year was \$88,911. Some of the colonists own small vessels, which are employed in the carrying trade between Cape Montserado, and the factories along the shore, under the direction of the government. Some individuals in the colony have already acquired property to the amount of several thousand dollars. Francis

Devany, an emancipated slave, who went out to the colony eight years ago, testified before a committee of congress, in 1830, that in seven years he had accumulated property to the amount of \$20,000.

Among the numerous arrivals at Monrovia, mentioned in the *Liberia Herald* for 1831, is a vessel from France, consigned to Devany. The trade with the natives of the interior is, of all others, the most profitable. The large profits which it yields, may be seen by reference to the travels of Laing, Clapperton, and Bowditch. In the article of salt, for instance, which may be made in great abundance by evaporation, all along the coast, the colonists enjoy a very profitable trade. Bartering in this article, they receive in exchange gold dust, ivory, dye-wood, &c. at the rate of two dollars per quart.

The nett profits on the two articles, wood and ivory, which passed through the hands of the colonists in the year 1826, was more than \$30,000.

The charge of unhealthiness, as it respects men of color, made against the climate of Liberia, cannot be sustained by facts. Reason and experience are both opposed to it. Africa is the birth place of the black man, and to which his constitution is suited. It is physically his home. There he is lord of the soil, and the white man becomes the "lusus naturæ."

The result of a most careful investigation, is, that for people of color, the climate is decidedly salubrious. The existence now of two thousand persons in the colony, is conclusive evidence on this point. To them the climate is as healthy as the southern portions of the United States. The western coast of Africa is not desolated by the plague as Turkey, nor by malaria as the Antilles.

"The natives on that part of the coast are remarkably healthy. So are the acclimated emigrants. Many of the deaths which have occurred in the colony, are to be attributed, not so much to the influence of climate, as to irregularity in regard to diet and exposure, and the want of proper medical aid." Such were the causes for the great mortality among those who went out in the Carolina. But effective measures were taken to prevent the like occurrence; and of the eighty-five persons who went out soon afterwards, only two small children died. When once acclimated, Africa proves a more congenial climate to the man of color, than any portion of the United States. There he enjoys a greater immunity from disease.

To the white man the climate seems unhealthy. So is almost every tropical region. But what, if it be so? Thousands of lives are sacrificed at New Orleans, Havana, and Calcutta every year by men in pursuit of gain; and shall the philanthropist fear to encounter the inclemencies of a tropical climate, in order to enlighten and save an ignorant, degraded brother of the human family? So thought not Mills and Ashmun.

A system of government, in which the colonists take part, as far as prudence will admit, has been established, and is now in full and successful operation. The supreme government is yet in the hands of the society. The colonial agent is recognized as governor. Great care is taken by the agent to habituate the colonists to republican forms, and to the real spirit of liberty. The election of their magistrates takes place annually. A court of justice has been established, composed of the agent, and two judges

chosen from among the colonists. This court exercises jurisdiction over the whole colony. It assembles monthly at Monrovia. The crimes usually brought before it, are thefts committed, most commonly, by the natives admitted within the colonial jurisdiction. No crime of a capital nature has as yet been committed in the colony. The trials are by jury, and are decided with all possible formality. The political and civil legislation of Liberia is embraced in three documents.

1. The constitution. This grants them rights and privileges, as in the United States. The fifth article of which forbids all slavery in the colony. The sixth declares the common law of the United States to be that of the colony.

2. The forms of civil government. By the thirteenth article of which, censors are appointed to watch over the public morals, to report the idle and the vagabond, and to bring to legal investigation all that may tend to disturb the peace, or injure the prosperity of the colony.

3. A code of procedures and punishments. This has been extracted principally from American digests. Experience has fully shown, that these laws are sufficient to preserve the public order, and secure the prosperity of the colony.

A public library has been established at Monrovia, and a journal (the *Liberia Herald*) is published by Mr. Russworm, one of the colonists, and a graduate of Bowdoin college. It has eight hundred subscribers. The commander of the United States' ship *Java*, thus speaks on the subject of education: "I was pleased to observe that the colonists were impressed with the vast importance of a proper education, not only of their own children, but of the children of the natives; and that to this they looked confidently, as the means of accomplishing their high object, the civilization of their benighted brothers of Africa."

Much is done to promote the cause of religion in the colony. There are three churches, a Methodist, Baptist, and Presbyterian. Divine service is regularly attended in them on the Sabbath, and on Tuesday and Thursday evenings. In these societies Sabbath schools have been established, to which all their most promising young men have attached themselves, either as teachers or scholars. Bibles and tracts have been sent to the colony for a Sabbath school library. A gentleman in Baltimore, the last year, gave \$200 for this specific object. Several young men of color in the United States are preparing to go to Liberia, as ministers of the gospel.

The little band at Liberia, who are spreading over the wilderness around them an aspect of beauty, are in every respect a missionary station. Many of the neighboring tribes have already put themselves under the protection of the colony, and are anxiously desirous to receive from them religious instruction. "We have here," says the colonial agent, "among our re-captured Africans many who, on their arrival here, were scarcely a remove from the native tribes around us in point of civilization, but who are at present as pious and devoted servants of Christ as you will find in any community. Their walk and conversation afford an example worthy of imitation. They have a house for public worship, and Sabbath schools, which are well attended. Their church is regularly supplied every Sabbath by some one of our clergy. As to the morals of the colonists, I

consider them much better than those of the people in the United States; that is, you may take an equal number of inhabitants from any section of the union, and you will find more drunkards, more profane swearers, and Sabbath breakers, than in Liberia. Indeed, I know of no place where things are conducted more quietly and orderly. The Sabbath is more strictly observed than I ever saw it in any part of the United States." The Rev. Mr. Skinner (the Baptist missionary, who went out to the colony a few years since, but who, like other devoted servants of Christ in the same field, has fallen) said, "I was surprised to find every thing conducted in so orderly a manner, and to see the Sabbath so strictly observed. Thus we see that light is breaking in upon benighted Africa. May it be like the morning light, which shineth brighter and brighter until the perfect day!"

*Extension of Civilization and Christianity into the Interior.*

There is reason to believe, that nearly all the tribes in the neighborhood of the colony, are disposed to place themselves under its protection. The natives esteem it no small privilege to be permitted to call themselves Americans. They frequently prefer to have their disputes settled by the civil courts of Monrovia, rather than by their own usages. Eight or ten of the chiefs of the towns on the northeastern branch of the Montserado river, lately united in a request that they might be received and treated as subjects of the colony, and that settlements might be made in their territory. It is the intention of the Board to comply with such requests wherever practicable. Thus the oppressed natives of Africa will find in the colony of Liberia, a power friendly and Christian, ready at all times to be exerted in defence of the helpless. Measures have been taken for exploring the interior, and also for ascertaining the comparative advantages of different points on the coast, for the founding of new settlements. The territory chosen as most favorable, and on which the Managers have directed that a settlement shall be forthwith commenced, is that of Grand Bassa, distant

about eighty miles from Monrovia, intersected by the river St. Johns, of easy and safe access to vessels of 80 to 100 tons, fertile, salubrious, and abounding in camwood, rice, and cattle. The chiefs and head-men have recently sent a pressing invitation to the colonial agent to visit them, and to establish a settlement among them. The whole course of the Junk river has been examined, (this river is more than fifty miles long, and it is found to afford many situations well suited for agriculturists.) The whole region may soon be covered with cotton and coffee plantations. "The civilization of the interior of Africa," in the language of Mr. Edward Everett, "is a topic which has not received its share of consideration. Of this mighty continent, four times as large as Europe, one third part at least is within the direct reach of influences, from the west of Europe and America—influences, which, for 300 years, have been employed through the agency of the slave-trade, to depress and barbarize it; to chain it down to the lowest point of social degradation. I trust these influences are now to be employed in repairing the wrongs, in healing the wounds, in gradually improving the condition of Africa. I trust that a great reaction is at hand. Can it be believed that this mighty region, most of it overflowing with tropical abundance, was created and destined for eternal barbarity?"

AMERICAN SEAMEN'S FRIEND SOCIETY.

*Missionaries to Foreign Ports.*

THE Rev. Edwin Stevens sailed from Philadelphia, in the ship Morrison, for Canton, in China, on the 4th ult.—In consequence of an arrangement between the American and British societies, the designation of Mr. Mines has been changed from Marseilles to Havre, the latter port being considered the more important of the two to be immediately occupied. It is more frequented by American seamen, than any other port in France.

## Miscellaneous.

MEANS OF DIFFUSING CHRISTIAN KNOWLEDGE THROUGHOUT THE CHINESE-LANGUAGE NATIONS, AND THE CHINESE SETTLEMENTS ON THE ASIATIC ISLANDS OF THE EASTERN OCEAN.

THE paper here copied was placed by Dr. Morrison in the hands of Mr. Bridgman, and by him was forwarded to the Missionary Rooms. Written as it was in the twenty-fifth year of a residence as a missionary among the Chinese, the suggestions are worthy of particular regard.

1. There should be a *Central Station*, supplied with books, teachers, students, preachers, authors, and presses;—say Malacca, at the Anglo-Chinese college. The languages to be employed are Chinese, (in the Mandarin, Fokien, and Canton dialects;) Malayan, Buggess, Siamese, Cochinchinese, Japanese, Korean, and Loochuan.

2. *Local Stations*;—as at Penang, Singapore, Java, Siam, Canton, and other places, where a residence can be obtained.

3. *Itinerant Preachers*, and distributors of Christian books, at all these stations, to any number and extent practicable.

4. *Schools*, both for boys and girls, wherever practicable.

5. *Local Presses*, for the vernacular dialects; from which religious tracts and monthly publications should be issued.

6. *Christian Voyagers*, with preachers, Bibles, and tracts; to go among the islands of the Eastern Ocean, and along the coasts of the continental nations, every where scattering the seed of the word; from time to time forming new stations, and annually visiting churches already planted.

The agents desirable to effect these operations, under the power of Jehovah, Father, Son, and Holy Ghost, are as follows:



1. Opulent Christians, locating themselves at any station they please, to render such voluntary aid as they deem right, to those preachers, schoolmasters, schoolmistresses, poor Christian scholars, or native converts, who may join the missions.

2. Missionaries, sent from and by existing missionary societies.

3. Teachers of schools, sent and supported by voluntary associations, or congregations.

4. Pious naval officers, or other seafaring Christian men, acting as volunteers, to perform one voyage or more.

5. Owners of ships, or merchants, making a single trading voyage, or more, as they see fit, subservient to missionary pursuits.

6. Voyaging preachers;—to be joined by one or more younger missionaries, to assist in all cases of sickness, danger, &c.; to learn the languages spoken; to become acquainted with and fitted for the work to be performed; or, to remain behind, where opportunities occur, and originate new stations. The families of married voyagers to be taken care of, if desired, at the central, or some local station. All the parties in these voyages to be volunteers.

7. Native vessels may sometimes be freighted by Christian associations, or induced by pecuniary considerations to undertake missionary voyages; carrying on, in subordination thereto, in order to lessen the expense, their trading concerns.

8. Local associations of Christians, in any part of the world to afford pecuniary aid to such voyages, or persons, as they may approve.

These opinions are, with the greatest respect, submitted to the conscientious consideration of all those who love our Lord Jesus Christ in sincerity, to whatever church or nation they may belong.

#### STATE OF RELIGION IN MAINE.

THE report made to the General Assembly by the Rev. Mr. Ellingwood, as delegate from the

General Conference of Maine, exhibits a concise and comprehensive view of the religious condition of the state. The following are extracts.

The General Conference of Maine is composed of nine county conferences, which have in their connection 166 churches, containing in all about 12,500 members. These churches being scattered over a territory larger than all the rest of New England, are located, of course, in most cases, among a sparse population. Of them, 128 are enjoying the word and ordinances from settled ministers, although the number of such ministers is only 115; a few of them having the pastoral care of two or more churches.

A large portion of the state being missionary ground, the prosperity of the churches, and the state of religion within its bounds are connected in an unusual degree with the operations of the missionary society. Hence arises the fact, that more than one half of the evangelical ministers in the state were introduced to their respective fields of labor, by means of this society. Thirty-two of them are still supported, in part, from its funds; and twenty-two others have been employed by it, the last year, making the whole number of its missionaries engaged during the year, fifty-four. There are thirty-eight churches connected with the General Conference, which are wholly destitute of stated pastoral labor; and the most of them have had preaching but a small part of the time. The cries for help are often urgent and affecting. The furnishing of our feeble and destitute churches with even the amount of assistance they now receive, requires great and constant effort. Still, however, the cause of domestic missions has been quite as well sustained as usual, during the last year. Fourteen ministers have been settled within that period, seven from our own theological seminary at Bangor, and seven from other sources. Of the 112 pastors of our churches, thirty are from the theological institution at Andover, twenty-three from Bangor, and the remainder from elsewhere.

### American Board of Commissioners for Foreign Missions.

#### MEDITERRANEAN MISSION.

THE Rev. Eli Smith is now on a visit to his native land, according to an arrangement made by the Committee when he embarked for the Mediterranean, six years ago. He will probably remain a year, and besides promoting the cause of missions by personal intercourse with the churches, will publish in a volume the results of the inquiries which he and Mr. Dwight made in their late tour in Armenia.

Mr. Smith was in Egypt at the beginning of 1827—crossed the desert to Palestine in February of that year—was at Beyroot and upon Mount Lebanon until May 1828, when he returned to Malta—superintended the press at Malta until February 1829—visited Greece in the spring and summer of that year—was again connected with the press at Malta till March 1830—then entered upon an exploring tour in

Armenia with Mr. Dwight—travelled by land from Smyrna to Constantinople; from Constantinople to Erzerum in Armenia; thence to Tiflis in Georgia; thence to Echmiadzin, the ecclesiastical capital of Armenia; thence to Tebriz, in Persia; thence to a body of Nestorians on the borders of Kurdistan; and finally returned to Constantinople by way of Trebizond, on the Black Sea.

#### CHEROKEE MISSION.

A considerable number of children and others were sick at Brainerd of bilious fever, in the months of May and June. None have died, but it was found necessary to suspend the school for a season.

#### OJIBEWAY MISSION.

A letter has been received from Mr. Hall, dated "La Pointe, Lake Superior, June 14th," giving

as favorable a view of his prospects as was anticipated. He says, "The climate here is healthy, and suits well the constitution of New England people. Last winter was not colder than a winter in Vermont."

A letter has also been received from Mr. Boutwell, dated "Fon du Lac Post, June 25th," where he arrived two days before, in the prosecution of a tour into the interior, to which he had been kindly invited by Mr. Schoolcraft. He expected to go as far as the head waters of the Mississippi, and to enjoy the most favorable opportunities for gaining useful information respecting the Indians scattered over the extensive territories of the northwest.

#### CORRESPONDENCE OF GENERAL AGENTS.

*Extract from a letter of Mr. Bardwell, General Agent for New England, dated July 6th, 1832.*

I have just returned from attending the annual meetings of our auxiliaries in Cumberland and York counties, in Maine, and in Merrimack county, in New Hampshire. In this tour of about four weeks, I have been permitted to plead the cause of foreign missions, in sermons and addresses, nineteen times. The cause is taking deeper and deeper hold of the hearts of good people in that part of New England. I am happy to say, I have never seen a better state of feeling in any section of the country, than in that which I have just visited. Both ministers and private Christians seem to feel, that the work, in which the Board are engaged, is the work of the churches, and that the Board are only the agents and servants of the churches in this work of benevolence.

The counties of Cumberland and York are but partially organized, in regard to foreign missionary operations. These auxiliaries have resolved to form male and female associations in every church and society in their connexion, through their respective counties, during the present year. And from the spirit manifested by the clergymen and others, I think this resolution will be accomplished by their own exertions. I hope this praise-worthy example will stimulate many others to similar efforts.

If those clergymen who are friendly to our object, would go forward in the different sections of the county where they reside, and take as deep interest in forming and sustaining missionary associations, as they do in preaching the gospel, and attending to the discipline and order of the churches, how would it swell the pecuniary resources of the Board! and, I may add, how happy would be the reflex influence upon the pastors and churches themselves!

I know it may be said, "There are so many parochial duties to be performed, that no time can be spared for extra labors." But is not this a parochial duty? Is not this an important item in that work, which Christ has committed to his ministers? How are they and the churches to preach the gospel to every creature, if not by such efforts?

There is at the present time more of an inquiring spirit in regard to Christian self-denial, than has hitherto been witnessed, both among ministers and private Christians. Some church

members of respectable standing are beginning to doubt their discipleship, from a conviction that they have made no sacrifice for Christ.

While on my recent tour in Maine, a clergyman in — handed me a five dollar bill, as a donation from a poor widow with three small children, in aid of foreign missions. She refused to give her name or place of abode, lest her friends should censure her. The day before, she attended a missionary meeting where the duty of self-denial was urged. The inquiry arose in her mind, "What sacrifice have I made in sending the gospel to the heathen? She had in her possession a five dollar bill, the gift of a friend. She there consecrated this her all, to the cause of Christ among the heathen. Never did I receive a donation with such conflicting emotions. I was, at first, disposed to say, it was not her duty to give her all; then, recalling the commendation which our blessed Lord bestowed upon her who cast all her living into his treasury, I repressed my lips from uttering the thought.

I bless God that he has thrown in my path such an example of self-denial for Christ's sake. She will not lose her reward in this life; much less, in the life to come. O when will the church come up to the gospel standard of living for Christ!

#### Donations,

FROM JUNE 16TH, TO JULY 15TH,  
INCLUSIVE.

#### I. AUXILIARY SOCIETIES.

Berkshire co. Ms. R. Colton, Tr.	
Contrib. at ann. meeting,	30 09
Becket, Fem. chr. so.	9 00
Dalton, Gent. and la.	31 75
Egremont, Gent. and la.	5 50
Great Barrington, Gent. 18,83; la. 39,64; mon. con. 16,53; a friend, 90;	95 03
Hinsdale, Gent. 60,64; la. 37,36; la. indus. so. 10;	108 00
Lauesboro', Gent. 20,75; la. 23,53;	44 28
Lee, Gent. 89,69; la. 42,50;	132 12
Lenox, Gent. and la. (of which to constitute James W. Ros- siss an Honorary Member of the Board, 100;)	112 84
N. Marlboro', Asso.	14 96
N. Marlboro', North, Gent. and la.	60 31
Otis, Gent. 8,14; la. 8,72;	16 86
Peru, Gent. 64; la. 31,36;	95 36
Pittsfield, Gent. 250; la. 150;	400 00
Richmond, Gent. and la.	47 24
Sandisfield, Gent. 36,25; la. 31,75;	68 00
Sheffield, Gent. 61,15; la. 48,08;	109 23
Stockbridge, Gent. 70,44; la. 78,03;	146 47
Tyringham, Gent. and la.	18 76
Washington, Friends,	8 00
West Stockbridge, Gent. and la.	16 46
Williamstown, Gent. 155,42; la. 106,58; college, 41,75;	303 75
Windsor, Gent. 48; la. 43;	91 00
	1,966 31
Ded. c. note,	1 00-1,965 31
Central aux. so. of Western New York, Rev. A. D. Eddy, Tr.	
East Bloomfield,	102 00
Penyan,	46 00

Pultney,	14 00
Rushville,	50 00—212 00
Essex co. Ms. J. Adams, Tr.	
Salem, Mon. con. in Tab. so.	
13,71; do. in S. so. 8;	21 71
Franklin co. Ms. F. Ripley, Tr.	
Bernardston, Rev. W. Riddel,	100 00
Monroe co. N. Y. By E. Ely,	
Attica, Mon. con.	9 62
Bergen, Lyme, Fem. miss. so.	9 59
Brighton, 1st cong. chh.	15 00
Byron, Mon. con.	21 00
Clarkson, Cong. chh.	25 00
Henrietta, Cong. chh.	5 00
Knowlesville, Presb. chh.	14 00
Ogden, Adams' Basin,	8 00
Riga, Presb. chh.	26 16
Rochester, 1st presb. chh. 28,39;	
2d do. 154,42. 3d do. 123,92;	318 73
free presb. chh. 12;	
Sweden, Cong. chh.	12 00—464 10
New York city and Brooklyn, W.	
W. Chester, Tr. (of which for	
Slam miss. 2;)	1,054 19
Norfolk co. Ms. Rev. E. Burgess,	
Tr.	
Dedham, 1st chh. Mon. con.	33 42
Medway, W. par. Gent.	26 00
Milton, Gent.	40 58—100 00
Oneida co. N. Y., A. Thomas, Tr.	
Augusta, Mon. con. in cong. so.	51 90
Baldwinville, Mon. con.	3 12
Butternuts, Gilbertsville, Presb.	
so. mon. con.	16 56
Lysanders, Mon. con.	4 88
Madison, La. cent. so. for Medit.	
miss. 25; S. Goodwin, 5;	30 00
Marshall, Hanover so. D. Barton,	12 00
Paris Hill, E. Judd,	12 00
Sangersfield, Anna Townsley,	
which constitutes him an Hon-	
orary Member of the Board,	107 65
100; mon. con. 7,65;	
Esherburne, Mon. con. 49,19; av.	
of jewelry, 4; an aged female,	53 62
43c.	
Westmoreland, Young la. benev.	
so. 7th pay. for James Ellis at	
Mackinaw,	12 00—303 73
Palestine miss. so. Ms. E. Alden,	
Tr.	
Abington, 1st par. Gent. 47; la.	
72,80; mon. con. 30,12;	149 92
E. par. Gent. 50; la. 39,63;	89 63
Braintree, 1st par. Mon. con.	31 00
Braintree and Weymouth, Un-	
ion so. Gent. 33; mon. con.	
56,35;	89 25
Bridgewater, Trin. so. Gent.	9 25
Easton, Cong. so.	51 60
Hanover, Sub.	12 00
Hanson, Gent. and la. 23,75;	
mon. con. 12; Miss R. C. 10;	
a friend, 10;	55 75
North Bridgewater, Gent. 42,37;	
la. 39,83;	82 20
Randolph, 1st par. Gent. 51,02;	
la. 24,59; mon. con. 35,13;	110 74
2d par. Gent. 27,73; la. 22,14;	
mon. con. 14;	70 66
Scituate, La. Pal. miss. so.	40 90
Weymouth, S. par. Fem. pray.	
so. 12; mon. con. 17,02;	29 62
N. par. Gent. 59,62; la. 51,63;	111 25—926 37
Pilgrim aux. so. Ms. G. Russell,	
Tr.	
Kingston, Mon. con. in evang.	
cong. so.	3 42
Rockingham co. West, N. H. By	
J. Cochran,	
Atkinson, La. 1,71; indiv. 21,21;	
J. E. 1;	23 92
Deerfield, Gent. 12; la. 10,35;	22 35
Derry, Gent. 42,25; la. 54,85;	97 10
Hampstead, Gent. 14,05; la. 12,41;	26 46
Plaistow, Gent. 14; la. 15,06;	
mon. con. 15;	44 06—213 89

Windham, Of the sums fr. gent.	
and la. ack. in July, \$50	
constitute the Rev. CALVIN	
CUTLER an Honorary Member	
of the Board.	
Rutland co. Vt. J. D. Butler, Tr.	
Castleton, Gent. 40; la. to con-	
stitute the Rev. JOSEPH	
STEELE an Honorary Member	
of the Board, 50,02; mon. con.	121 80
31,78;	
Clarendon, Gent. and la.	18 23
East Rutland, Gent. 6,95; la.	
1,95; mon. con. 39,48;	48 28
Fairhaven, La. benef. so. 15,67;	
mon. con. in cong. chh. 39,21;	
(of which to constitute the	
Rev. AMOS DAURY an Hon-	
orary Mem-er of the Board, 50;)	54 88
Orwell, Gent.	27 75
Pawlet, Gent. and la.	26 00
Pittsford, Gent. 17,05; la. 42,28;	
mon. con. 46,50;	105 83
Poultney, La. cent so.	12 87
Sudbury, Gent.	5 00
Timmouth, Gent. and la.	10 43
West Rutland, Gent. 16,87; la.	
14,26; mon. con. 15,03; av. of	
ring, 38c.	46 54
Sutherland Falls, Mon. con.	4 09—481 80
Tolland co. Ct. J. R. Flynt, Tr.	
Columbia, Sab. school,	5 00
North Coventry, Gent. 50,50;	
sab. sch. 6;	56 50
North Mansfield, Gent. 21,50;	
la. 43,02; mon. con. 7,21; sab.	
sch. 5,30; bible class, 17,06;	
extra sub. 10;	104 09
South Coventry, Sab. school,	3 56
Tolland, Mon. con.	2 15—171 30
The Rev. WILLIAM ELY of	
North Mansfield, is constituted	
an Honorary Member of the	
Board, by his own dona. and	
by bible class and sab. schools	
as above.	
York co. Me. C. W. Williams, Tr.	
Biddeford, 1st par. Gent. 13; la.	
17,30;	30 30
2d par. Gent. and la. 23,57;	
mon. con. 16,43; Rev. C.	
Marsh, 10;	50 00
Kennebunkport, Mon. con.	33 84
Lebanon, Mon. con.	11 00
Newfield and Parsonsfield, Mon.	
con.	9 19
Parsonsfield, Nancy Dearborn,	1 00
Saco, La.	4 00
Sanford, Mon. con. 20; a widow,	
25c.	20 25
Wells, 1st par. Gent. 26; la.	
18,85; la. work so. 16; mon.	
con. 44,39; (of which to con-	
stitute EBENEZER G. MOORE	
an Honorary Member of the	
Board, 100;)	105 94
2d par. Mon. con.	20 00
	284 62
Ded. note of a broken bank,	2 00—282 82
Total from the above Auxiliary Societies, \$6,300 64	
II. VARIOUS COLLECTIONS AND DONA-	
TIONS.	
Albany, N. Y., J. T. Norton, 2d pay. for	
support of Rev. W. Goodell, mission-	
ary at Constantinople, 1,000; members	
of 2d presb. chh. and cong. 75; 4th	
presb. chh. 50;	1,125 00
Alleghany Town, Pa. 1st presb. chh. 20;	
fem. miss. so. 20;	40 00
Alna, Me. Fem. miss. asso.	23 00
Athens, Pa. Mon. con.	15 50
Augusta, Ga. La. asso.	73 00
Bath, N. H., I. Goodall, (of which to	
constitute the Rev. DAVID SUTHER-	

LAND an Honorary Member of the Board, 50;)  
*Beardsley's Prairie*, Michi. Ter. A lady, for *Luther Laxton* in Ceylon,  
*Bedford co.* Va. P.igah chh. 20; S. F. L. a child, dec'd, by her mother, 6,60;  
*Beech Spring*, O Indiv.  
*Belchertown*, Ms. Mon. con. 10,53; indiv. 2,02; for Cher. miss.  
*Bethlehem*, N. H. Mon. con.  
*Beyroot*, Syria, Rev. Mr. Parnell,  
*Big Hollow*, N. Y. Mon. con.  
*Blue Hill*, Me. Coll. in Rev. Mr. Fisher's so.  
*Brighton*, N. Y. Renev. so.  
*Brownville*, Me. F. Brown,  
*Bucksport*, Me. Mrs. M. T. Blodget, for *Hannah Thurston* at Dwight,  
*Byfield*, Ms. Fem. boarding sch. for Sandw. Isl. miss.  
*Carlisle*, Pa. Coll. in presb. chh.  
*Castine*, Me. Gent. asso. 34; la. asso. 23,77;  
*Cazenovia*, N. Y. Mon. con. in presb. chh.  
*Charleston*, S. C. Fem. asso. of circular chh. 210; juv. miss. so. (of which for *Michael B. Latimer* in Ceylon, 30; for *Changano school*, 60; 315,81;  
*Chazy*, N. Y. Mrs. A. Hubbell,  
*Cherry Valley*, N. Y. Mon. con.  
*Clearfield co.* Pa. S. Haggerty, Connecticut, A friend,  
*East Stockholm*, N. Y. Agri. miss. so.  
*Emmetsburg*, Md. W. Walker, 10; J. Stewart, 5;  
*Epsom*, N. H. Two ladies,  
*Essex*, N. Y. Fem. miss. so.  
*Fishkill*, N. Y. La. asso. in Ref. D. chh. to constitute the Rev. GEORGE H. FISHER an Honorary Member of the Board,  
*Fort Covington*, N. Y. Fem. miss. so. 20; mon. con. in presb. chh. 12;  
*Fort Gratiot*, Michi. Ter. Mon. con.  
*Geneva*, N. Y. La. miss. asso.  
*Granby and Falton*, N. Y. Mon. con. in presb. chh.  
*Greenville*, N. Y. Mrs. S. Reed,  
*Graton*, N. Y. Mon. con.  
*Hallowell*, Me. Mon. con. for the year, in part, (of which to constitute JAMES GOW and EBERNEZER DOLE Honorary Members of the Board, 200; 230; la. asso. 14;  
*Hamburg*, Ga. Mon. con.  
*Harford*, Pa. Mon. con. in presb. chh.  
*Hillsboro'*, N. J. Mon. con. in Ref. D. chh.  
*Holliston*, Ms. Fem. read. so. for Choc. miss.  
*Howell's Settlement*, N. J. Mon. con. in presb. chh.  
*Hunter*, N. Y. Mon. con. asso.  
*Lebanon*, N. J. Mon. con. in Ref. D. chh.  
*Lexington*, N. Y. Mon. con. 31,06; E. Pratt, 10;  
*Lodi*, N. Y. Mon. con. in Ref. D. chh.  
*Lowell*, Ms. Mon. con. in 2d cong. chh.  
*Lynne's Farms*, N. J. Mon. con. in presb. chh.  
*Maine*, The two mites of a widow,  
*Monson*, Me. Mon. con.  
*Monticello*, Ga. T. Gillham,  
*Montross*, Pa. Mon. con. in presb. chh.  
*Morgantown*, Va. Presb. chh.  
*Nantucket*, Ms. La. sewing so.  
*Nashua Village*, N. H. Mon. con.  
*New Lebanon*, N. Y. Mrs. P. J. part av. of bonds,  
*New Skannock*, N. J. Miss. asso. 8,50; mon. con. in Ref. D. chh. 10,12;  
*Newton*, Upper Falls, Ms. Mon. con.  
*Orango*, N. Y. Mon. con. in presb. chh.  
*Palmer*, Ms. Mon. con.  
*Philadelphia*, Pa. 5th presb. chh.  
*Pine Ridge*, Missi. Mon. con. in presb. chh.

100 00  
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*Potsdam*, N. Y. Squam settlement, Mon. con.  
*Prince Edward co.* Va. Two indiv.  
*Richmond*, Va. D. I. Burr, 100; mon. con. 76,26; Rev. S. T. 5; Mrs. S. T. 5; A. M. Coleman, 5; Mrs. J. F. C. 5; Miss E. A. 2;  
*Rozbury*, Ms. L. M. Sargent, Jr.  
*Sand Creek chh.* Indi Coll.  
*Shawangunk*, N. Y. Rev. J. H. Brevier,  
*Shorcham*, Vt. A fem. friend,  
*Spring Creek*, Pa. AUX. so.  
*Stockholm*, N. Y. EBERNEZER HULSTAD, which constitutes him an Honorary Member of the Board,  
*Tewksbury*, Ms. Chh. to constitute the Rev. JACOB L'OCQIE an Honorary Member of the Board, 50; mon. con. 6,75;  
*Union*, N. Y. Mon. con. in 1st presb. chh.  
*Union Town*, Pa. Mon. con. in presb. cong. chh.  
*Pandulia*, Illi. W. H. Brown,  
*Washington*, Pa. Rev. D. Elliot,  
*Wellington*, O. Mon. con.  
*West Alexandria*, Pa. Rev. J. McCluskey,  
*West Union*, Pa. Mon. con.  
*Whitefield*, N. H. Mon. con.  
*Wythe co.* Va. By Rev. G. Painter,  
*Unknown*, M. U. S.

Whole amount of donations acknowledged in the preceding lists, \$10,507 10.

### III. LEGACIES.

*Kittanning*, Pa. Thomas Hamilton, dec'd, by James Hamilton, Ex'r,  
*Littleton*, N. H. Rev. David Goodall, dec'd, for instruction of Indians in the U. S. by Ira Goodall, Ex'r,  
*Mexico city*, William W. Wainstay, dec'd, by J. B. Thompson, and T. Savage, Ex'rs,  
*Salem*, Ms. John B. Lawrence, dec'd, (of which one half to aid the efforts for the conversion of the Jews,) by C. Lawrence, Ex'r,  
*Somers*, Ct. Mrs. L. Meachum, dec'd, by A. Benton,

### IV. DONATIONS IN CLOTHING, &c.

*Belchertown*, Ms. A wagon and harness, fr. indiv. for Cher. miss. 101; sundry articles, for do. 37,15;  
*Enfield*, Ms. Sundries, fr. two indiv. for do.  
*Enosburgh*, Vt. A box, fr. la. asso.  
*Essex*, Vt. A barrel, fr. la. asso.  
*Granby*, 1st par. Ms. Clothing, &c. fr. Dorcas so. for Cher. miss.  
*Milford*, N. H., A box, fr. young la. juv. read. so. for Brainerd.  
*Nantucket*, Ms. A box, fr. la. sew. so.  
*Philadelphia*, Pa. Two boxes, for Rev. R. Armstrong, Sandw. Isl.  
*Skeldon*, Vt. A box, fr. la. asso.  
*Steuben*, N. Y., A box, fr. fem. miss. so.  
*for Mackinaw miss.*  
*Williamsburgh*, Ms. Sundries, fr. S. Hopkins, for Cherokee miss.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school books, tracts, &c. at Bombay, and at the Sandwich Islands.  
 Writing paper, writing books, blank books, quilts, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.  
 Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.  
 Blankets, coverlets, sheets, &c.  
 Filled cloth, and domestic cottons of all kinds.